

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., August 26, 1926

NEW SERIES
VOLUME XXVIII. No. 88

Associational meetings begin the first week of September. Tippah County leads the van. It will be well for our people to remember these meetings daily in prayer.

Brother T. W. Green began his meeting at Newton Sunday. It was preceded by a week of prayer. Dr. P. E. Burroughs is preaching. Brother Green has been recently helping in four other meetings.

The people believed Paul insane because he literally believed the things which he preached and his faith completely controlled his conduct. If the rest of us behaved like we believed the gospel people would call us queer.

The Baptist Church of Magnolia was 100 years old on the 19th of August. The centennial was observed on Sunday, the 22nd. Dr. Mayfield of McComb, Dr. Hewitt of Summit, and Dr. F. W. Gunn of Silver Springs were the speakers for the day.

Pastor S. G. Posey says they are planning to have the formal opening of the new church at Biloxi the second Sunday in September. It will be in the nature of a consecration service in the effort to put the whole church and all its work upon a higher plane of Christian living.

Bro. W. O. Carter writes a twelve day meeting closed on August the first at Waynesboro. He was assisted by Brethren E. E. Huntsberry and B. B. Cox. There were forty-five additions. There has been an increase of 180 in membership during the past two and a half years.

Since the retirement of Dr. Horr as President of Newton Theological Institution, that Seminary has been without a head for two years. Dr. E. C. Herrick of Fall River, Mass., was recently elected to this position and assumes his new duties Sept. 1st.

Rev. J. A. Duren, of the Baptist Bible Institute, is supplying the pulpit of the First Baptist Church at New Orleans during the month of August, in the absence of Dr. John A. Huff, the pastor, who is in Oklahoma on vacation. Brother Duren serves the church at Woodville one Sunday in each month.

R. R. Brasher in Alabama Baptist: "We have just closed our meeting at York, said by many to have been one of the best in the history of the church. Our preacher was Evangelist R. S. Gavin, of Meridian, Miss. I write it down, too, that he is one of the greatest Gospel preachers within the bounds of the Southern Baptist Convention. His arguments in favor of the Gospel are the most profoundly convincing that I have ever heard."

Dr. O. O. Green of Hazlehurst assisted Pastor J. A. Chapman in a meeting at Pearl Valley, Copiah County. There were nine additions to the church, six of them by baptism. He also assisted Pastor J. O. Buckley at Rockport, but we have not heard the full results. Dr. Green will have a short vacation, and return to hasten the completion of the new church. The dedication is planned for the second Sunday in November, and Dr. B. D. Gray, a former pastor, will preach the dedication sermon.

The Southern Baptist Convention last May adopted the following recommendations:

That the Commission on Cooperative Program be instructed to cooperate with the Southern Baptist Press Association and with the various papers in putting on a simultaneous Southwide campaign to increase the circulation of these papers during the coming year.

That the Convention designate September as Baptist News Paper month and instruct all its agencies so far as possible to make it the principal object of their endeavor during that month to build up the circulation of the papers.

Tell the people that new subscribers may get The Baptist Record from Sept. 1, 1926 to Dec. 31, 1927 for \$2.00. This offer lasts only during September and October.

Dr. H. C. Vedder, for many years Professor of Church History in Crozer Seminary, has resigned. He has aroused a good deal of discussion of late years by denying the substitutionary atonement and ridiculing Paul as a savage.

In an article published in The Baptist Dr. J. S. Kirtley shows that the religious liberty proclaimed by Roger Williams in Rhode Island was eleven years before the bill of toleration by Lord Baltimore in Maryland. By quotations from the Bible he proves that the Maryland governor did not grant religious liberty except to certain kinds of Christians while Roger Williams proclaimed religious liberty to all men of any kind of faith or of no faith. The Bill of Toleration in Maryland was given by a Protestant King in England for the protection of Protestants who were under a Catholic governor in Maryland. Here is a quotation from the Bill which shows that it did not guarantee religious liberty:

"If any one shall deny our Saviour Jesus Christ to be the Son of God or shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of the said three Persons of the Trinity, or the unity of the Godhead or shall use or utter any reproachful speeches, words or language concerning the Holy Trinity or any of the said three Persons thereof, he shall be punished with death or the confiscation or forfeiture of all of his or her lands and goods to the Lord Proprietary and his heirs. And be it also enacted by the authority and with the advice and assent aforesaid that whatever person or persons shall from henceforth use or utter any reproachful words or speeches concerning the blessed Virgin Mary, the mother of our Saviour, or the holy apostles or the saints or any of them, shall in such cases for the first offense forfeit to the fore-said Lord Proprietary the sum of five pounds to be levied on his goods and, if not enough, to be publicly whipped and imprisoned at the pleasure of the Lord Proprietary or his lieutenant. For the second offence the fine was ten pounds, for the third 'forfeiture of all his lands and goods and he be forever banished and expelled out of this province.'

Dr. W. A. McComb, pastor of First Church, Gulfport, has been given a vacation for a part of August. He and his wife are spending the time with their daughter in Pennsylvania. Mrs. McComb recently underwent a severe operation, but is recovering nicely. They went by rail to Savannah and there took a steamer for Philadelphia.

STEWARD LEAGUE

Less than one year ago, about sixty Baptist ministers coming from Eastern Tennessee, Western North Carolina, and Northern South Carolina in response to a burning zeal and untiring energies of Dr. W. N. Johnson, assembled for a three days' conference. This was a memorable meeting. A large part of the time was spent in prayer and fasting. This was an impelling force which so closely knit together the hearts of those engaged in it that they formed what they were pleased to call The Steward League of Baptist Ministers.

The purpose of the League is to enlist one million tithers, and every plan put in operation aims definitely at this noble end which asks each member of the League to enroll at least fifty tithers per year for the next ten years. Unquestionably this purpose realized would swell the Lord's treasury to undreamed of proportions.

On the third of this month running through the eighth, in the Mars Hill Baptist Church with nine states represented, namely: Kentucky, Tennessee, Maryland, Virginia, North Carolina, South Carolina, Florida, Georgia, Mississippi, and Louisiana, the second assembly of this League was held, assigning the four morning hours of the day to the execution of a well ordered program.

One strong, profitable and attractive feature of the conference was the series of three lectures delivered by Dr. J. T. Henderson on the general subject, "Applied Stewardship". Dr. Henderson, a mathematician, a logician, and a born teacher, was convincing beyond hope of refutation in every premise laid down, all of which led to the great conclusion that scriptural giving finds its supreme expression in the spiritual growth of the worshipper.

Another master feature of the conference was the series of lectures on the general subject, "The Property Tragedies of the Bible", delivered by Dr. O. E. Sams, President, Carson-Newman College. His skill as a speaker, teacher, and preacher was outstanding especially in the discourse in which he coordinated and synchronized the three parables: The Rich Young Ruler, The Prodigal Son, and The Rich Man and Lazarus. Dr. Sams was born and reared in Mars Hill and was educated in Mars Hill College. It was interesting to note the love, pride and high esteem in which he is held by his childhood friends and neighbors.

The evening services were of a purely worshipful nature, some brother from a different state speaking each evening. The interest of the meeting all the way through was intensified by the splendid music rendered by Mr. and Mrs. Chas. Jollay, evangelistic singers.

—A. J. Aven.

Mars Hill, N. C.



CHRESTMAN HALL

MISSISSIPPI COLLEGE

We again call your attention to Mississippi College. It is our institution and one that we are all interested in. The next two issues will carry other pictures and information. The College wants to be better known by the individuals and masses she is trying to serve. The College continues her quest to know what to do and how best to do it.

Today's Pictures

The new dormitory, Chrestman Hall, is being constructed this summer at an approximate cost of \$150,000.00. The building has a sub-basement for a central heating plant, a basement and three floors containing five classrooms and more than a hundred rooms for students. It is fire proof. Each room will have lights, running water, steam heat, two large windows, and equipped with new furniture—beds, mattresses, table, dresser, chairs, medicine case. The floors and all partitions will be sound proof. It is located between Ratliff Hall and the Library.

The building is to be known as Chrestman Hall in memory of J. M. Chrestman, Jr., who was once a student in Mississippi College and died in 1910. Provision was made by Capt. J. M. Chrestman, one of the best friends the College has ever had, for Mississippi College to receive 997 acres of the best delta lands to be sold and the money acquired thereby to go into a needed building on the campus.

Rapid progress has been made in erecting this building. This week's work will bring the building to the top of the windows of third floor. Then comes the roof and the finishing of the interior. The roof will be put on very quickly and a large part of the interior work is being done as the building goes up. While all the rooms may not be ready for use the day school opens, a large number will, and it will be only a question of days before every room is completed. A very large force will be kept busy until every detail of the building is completed. All material for the completion of the building is on the grounds, and the furniture will arrive on Sept. 4th. The students assigned to the rooms not completed when school opens will be well cared for in other buildings.

The Alumni Building and Gymnasium is ready for use. It was erected by the old students and friends of the College under the direction of the Alumni Association. The building is very fine in every detail and meets one of the greatest needs of the College. It is one of the few best buildings of its type in the entire South. This picture gives only a front view. The building covers two thirds of an acre and has a basement and four floors.

In the building are offices for various College activities, reception and reading rooms, lobbies, guest rooms for visitors, ladies' parlor and rest rooms, large basketball court, two hand ball courts, special exercise rooms, quarters for large visiting delegations and teams, swimming pool, dressing room for athletic teams with shower room and first aid room connecting, large locker room with shower baths for all student, and other conveniences.

While the finances for the erection of the building have been agreeably adjusted from time to time, still a large amount is to be raised for the building. It is the hope and plan of the Alumni Association to have the building clear of debt by the time of the Centennial Celebration in November.

A considerable portion of the Faculty of Mississippi College is shown in this picture. Their scholarship, ability to teach, strong personality, excellent characters and genuine interest in the greatest possible development of each student who enters Mississippi College, make them the predominating force in the life and spirit of the student body. Each professor takes great pride in his respective work, maintaining and expanding the work and influence of the College, and the fact of his personal interest in and acquaintance and association with the individual students.

From the reader's left to right they are: (Sitting) George M. Bohler, B.E., Professor of Physical Education and Director of Athletics; A. E. Wood, Ph.D., Professor of Inorganic Chemistry; George E. Shankle, Ph.D., Professor of English; J. W. Provine, Ph.D., LL.D., President and Professor of Organic Chemistry; A. J. Aven, M.A., LL.D., Professor of Latin; Murray Latimer, M.A., Professor of Greek; J. R. Hitt, B.S., Professor of Mathematics; W. H. Sumrall, B.A., Assistant Professor of History and Education; R. W. Langham, B.A., Th.B., Assistant Professor of Christianity; D. M. Nelson, Ph.D., Professor of Physics.

Standing: J. T. Wallace, Ph.D., Professor of History and Economics; W. F. Taylor, M.A., Associate Professor of English; W. H. Weathersby, Ph.D., Professor of Education and Psychology; T. H. Rogers, B.A., fellow in Physics; O. H. Little, B.C.S., Associate Professor of Business Administration; R. G. Hand, B.A., Fellow in Biology; Oscar Autritt, B.A., Associate Professor of Modern Languages; R. F. Smart, B.A., Fellow in Biology; M. O. Patterson, Th.D., D.D., Professor of Christianity; W. W. Hall, B.A., Fellow in Chemistry; G. B. Price, B.A., Assistant Professor of Mathematics; Ray Nichols, B.A., Fellow in Biology; Griff C. Lee, M.A., Assistant Professor of Physical Education; Edwin W. Hale, Assistant Professor of Physical Education; J. W. Bailey, M.A., Professor of Biology; E. L. Ford, M.A.,

Professor of Modern Languages; Robert Gandy, B.A., Alumni Secretary.

Professor Ford is in France completing work for the Ph.D. degree at Lyons University. Prof. Bailey, completing his work for the Ph.D. degree at Harvard University, has been sent to Europe on special research work. Their places are being filled temporarily with strong men. Bailey Price will be in Harvard University this session. Prof. V. B. Temple, B.A., will take up his work in Mathematics. James H. Street, B.A., will be Assistant Professor of Christianity, succeeding Prof. Langham.

Location

The College is located at Clinton, Hinds County, Mississippi, nine miles west of Jackson, forty-five miles east of Vicksburg. It is on the Alabama and Vicksburg railroad. It is only two miles from McRaven, a station on the Jackson and Natchez branch of the Yazoo and Mississippi Valley.

The ancient name of the town was Mt. Salus, or Hill of Health. It is now a town of about 800 people, but it is growing. It has excellent water and electric light system, good roads and a good public school. Hillman College for young ladies is here, and Clinton in many respects is one of the most desirable residence towns in the state. A magnificent concrete highway connects it with the city of Jackson.

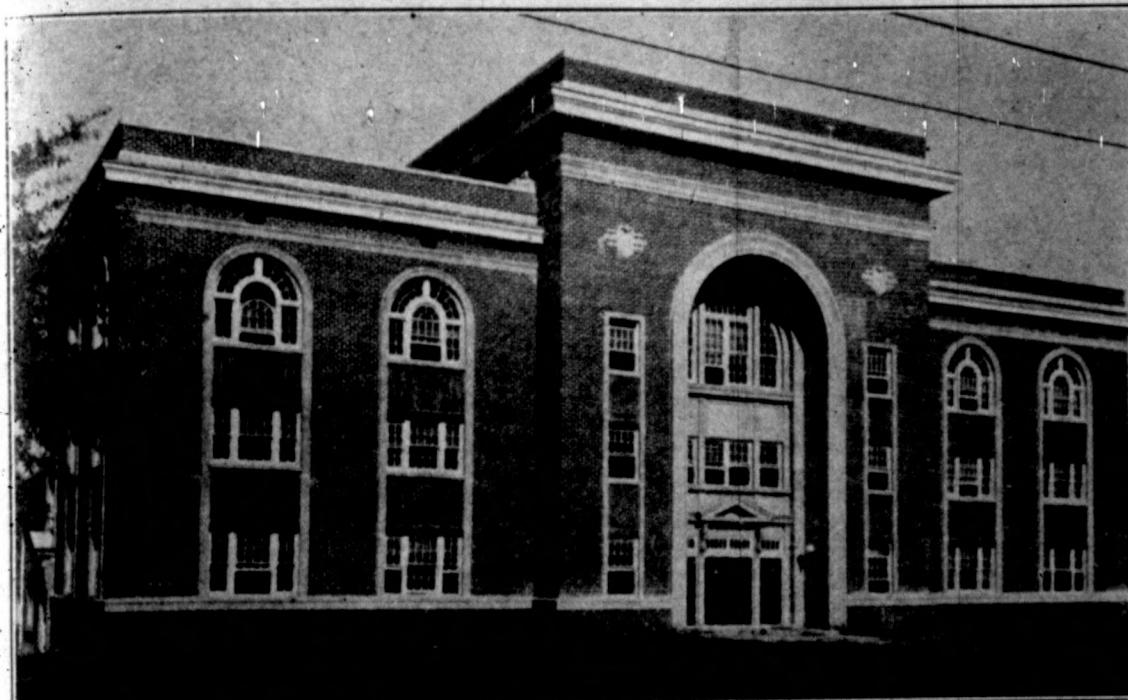
There are four trains a day from the east via Jackson, and four from the west via Vicksburg. There are also two trains a day into Jackson and two a day out of Jackson on the Jackson and Natchez branch of the Yazoo and Mississippi Valley. Clinton, therefore, is quite easy of access from all directions. In addition to the railroad, Clinton now has an up-to-date motor transit line from Clinton to Jackson, which connects up with the capital as effectually as if it had a trolley line between the two places.

Courses of Study

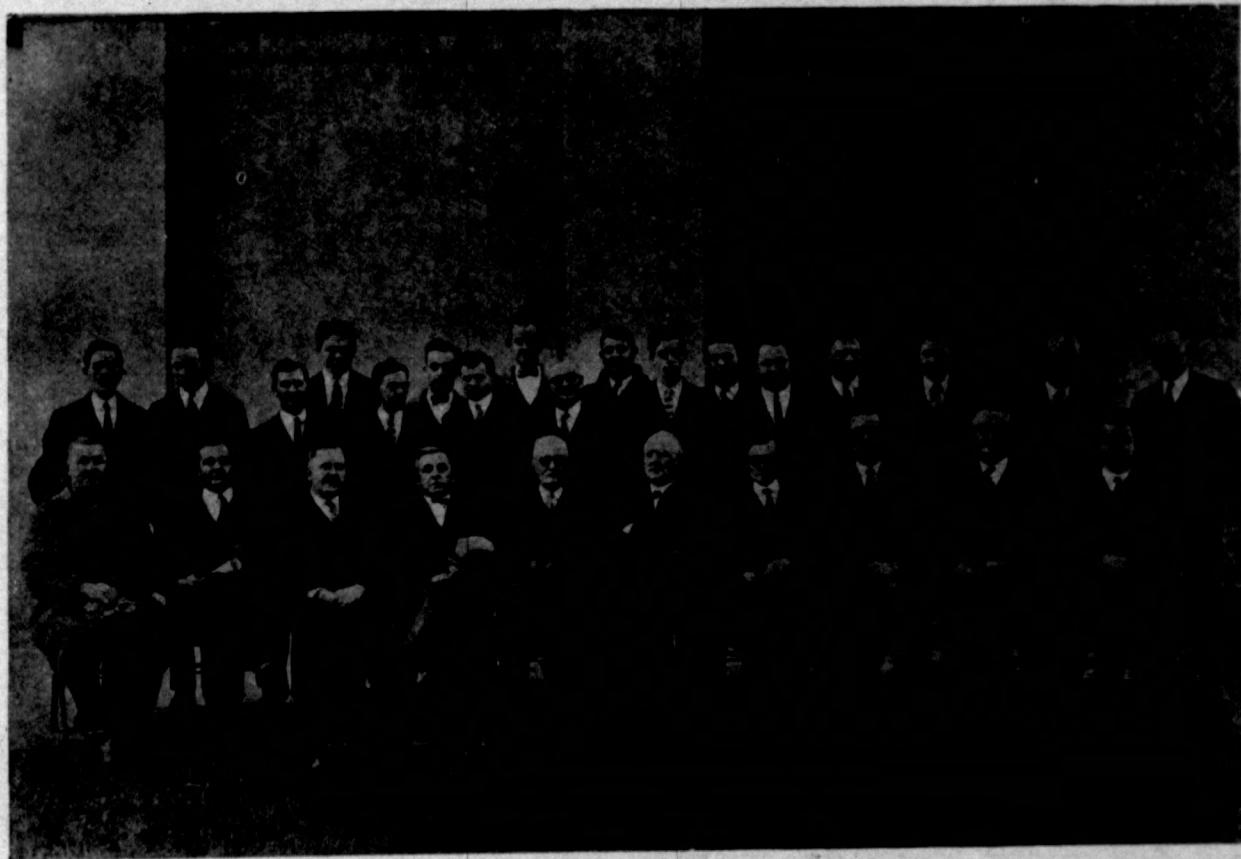
Thorough courses of study are offered in the following subjects, and their various branches of study: Biology, Business Administration, Chemistry, Christianity, Drawing, Economics, Education, English, French, Geology, German, Greek, History, Latin, Mathematics, Physics, Physical Education, Psychology, Sociology, Spanish.

Degrees

Four degrees are offered by the College: Bachelor of Arts, Bachelor of Science in Medicine, Bachelor of Science in Engineering, Master of Arts.



ALUMNI BUILDING—GYMNASIUM



FACULTY

Centennial Celebration

The approaching Celebration of the 100th birthday of Mississippi College is attracting wide attention and great interest.

One special part of the program will be the dedication of Chrestman Hall and the Alumni Building.

The influence of the College during these long years has gone out to all parts of the world. The College is old from the standpoint of comparative years of service in the educational work of our state, but never before so young in so far as life, vigor, ambition, equipment and hope are concerned. The College needs to project her influence today more than ever before. This she desires and plans to do. The past has been glorious, the present and future must be more so to make the picture complete. The present and future activity is dependent upon our own people.

Centennial Celebration November 18-19-20.

Editor, The Baptist Record,
Jackson, Miss.

Dear Brother:

I put in practically all my spare time reading the Bible, religious newspapers, magazines, tracts and pamphlets, etc., and have been doing so for years. And I wish to say very emphatically, and not hurriedly, but after carefully reading and re-reading the article in this week's "Record", by Rev. C. S. Wales, Tate St. Church, Corinth, on "The Unity of God's Plans", that it is, in my estimation, the best argument for salvation, in all ages, by grace through faith alone in Jesus Christ; and also Tithing as God's plan of giving in all ages, that I have ever read, or heard, in all my life.

I put the paper in the bottom of my trunk so the little children will not get hold of it to misplace it; and I expect to take it out and read it hundreds of times in the future.

I would to God that it would be printed in pamphlet form, and the whole earth literally sown down with it. I do not know Bro. Wales, that is I've never met him (but I know him), and I'm not afraid of his being puffed up by reading this, because no man could write as he wrote if he was not living very close to the Lord.

Yours in the Lord,

—J. E. Heath.

Rev. W. R. Covington held three successful meetings in Mississippi during the month of July. Two were held at Shivers and Mt. Zion in Simpson County, and one at Oak Grove in Jeff. Davis County. On the fourth Sunday in August he begins a meeting with Pastor W. C. McGill at the Highland Church, Meridian. Bro. Covington is a native of Mississippi. He joined the Stonewall Baptist Church in Simpson County during the pastorate of Rev. L. H. Anding.

The Baptist Record

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BAPTIST BUILDING
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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WAS PAUL CRAZY?

2 Cor. 5:11-21

It is easy and common to call someone "crazy" who won't do our way, or won't do to suit us. It is a childish and cheap response when we cannot answer one's argument in a rational manner. Some of the Jews said of Jesus, He is mad and hath a demon; why listen to him?" But the question of sanity may become a serious matter. It appears that even Jesus' mother and his brothers were uneasy about his mental balance and came seeking for him to get him home from the crowd. He had gone to, what seemed to his contemporaries, extremes in his teaching and claims.

And Paul had to face the same suspicion and charge. Festus, before whom Paul preached, said with a loud and excited voice, "Paul thou art mad; thy much learning is turning thee mad". Evidently at Corinth some people were either questioning his sanity or charging him with being crazy to discredit his teaching and his leadership. Even in the past hundred years there are people who writing about Paul say there was something wrong with his head, that he may have been an epileptic. Paul was not unaware of the charge and doesn't hesitate to refer to it in this paragraph in Second Corinthians. See verse 13, chapter 5: "Whether we are beside ourselves it is unto God".

An insane person is not moved by motives which control the conduct of ordinary people, but is moved by those which do not affect other people. And in this way Paul seemed to the people of his time abnormal. In the previous verse (10) he had spoken of being made manifest before the judgment seat of Christ, and receiving the things done in the body, good or bad. Now in this the following verse he says, "Knowing therefore the fear of the Lord we persuade men". He made a business of pleading with them and persuading them to get right with God. John Vassar was called crazy for doing the same thing; being instant, in season and out of season. And Paul didn't wait for everything to seem just favorable. He would stop men on the street or at their work and tell them about Jesus. No wonder they thought him crazy. Try it today and see what they will say about you.

But what made him do this queer way? He said it was the "fear of the Lord", the knowledge that he and the people to whom he spoke would have to give an account in the day of judgment of what they had done—the preacher and all the rest of them. How many people are there today—how many preachers are there, to whom the day of judgment is such a reality as to determine all their conversation with men, to make them constantly pleading with men, persuading them to turn to God? Is the day of judgment not a reality? Is it not a certainty? Is it not inevitably before us? The only thing about the future that is absolutely sure. Has not God given assurance of it unto all men by raising

up Jesus Christ from the dead and appointing him Judge of all men?

If I understand what Einstein meant by the Law of Relativity it was that some hitherto unknown power or object is at work in the universe, always there—but only now being discovered, which deflects even rays of light out of their path and makes them travel another road. Even so the day of Judgment had become a fact with Paul that urged him on in his work of persuading men to be reconciled to God. This new motive with Paul made his conduct eccentric, that is it was different from that of men who knew nothing of this motive. They didn't understand what was moving him to constant zeal in saving men. He said, though, that God understood; "we are made manifest to God", and he hoped they too, the Corinthian Christians, would understand. They ought to know enough about the truth of the judgment at least to understand him.

He says he desires to make no defense of himself. He is willing to take whatever of criticism is coming to him. But he furnishes them with an explanation which they make use against some who glory in appearance and not in heart; who like all the outward benefits of the gospel but are unwilling to pay the price in misunderstanding and suffering. If I am charged with being crazy God will look after that. If I am defended as of sound mind, I can trust you to look after that.

But Paul is not only operated on by the motive of fear of judgment, a thing which some could not understand, but he is controlled by a mightier passion, to which the world is a stranger. "This new motive is love; the love of Christ constraineth us", him and all true ministers and servants of Christ. Here is something as invisible as the attraction of gravitation, as constant, as irresistible. For long the law of gravitation lay undiscovered. For long the Love of Christ, God's infinite concern for men, his compassion for their need, his yearning over the lost was unknown. But it was made known in Christ; it took possession of Paul; it changed everything in his life, and changed the whole world for him.

Paul became the subject of emotions which the world knew not of. He was seized by a compassion for the lost to which men had been strangers. It reversed all his life, his thinking, his plans and his attitude toward men. He found the place of change in the death and resurrection of Jesus. He understood and accepted the fact that Jesus died for all of us. Therefore we all died, but still living by virtue of his resurrection we now no longer as formerly live for ourselves, but for him who died and rose again. To Paul the death of Christ was no mere theory of atonement; it was not a creed to be accepted. It was a vital principle on which his whole life turned. He acted it out by faith. He so believed it that he lived it. Henceforth to him to live was Christ. His life must reproduce Christ.

You will see how it affected his attitude toward men. Henceforth all men alike were the objects of God's active love and the subjects of Paul's efforts. It didn't matter to what race they belonged, nor to what class. "Henceforth we know no man after the flesh". Even those who knew Christ in the flesh as a Jewish Messiah henceforth knew him so no more. He belongs to no race but to all races. Everything has changed: "If any man is in Christ, there is a new creation", a new world, a new universe. Old things have passed away; rather they have assumed new meaning and new relationship.

All things have their place and their significance now by reason of their connection with God. All things are of God, who reconciled us to himself, brought us into this relationship of harmony, unity and peace, and made us to be the instruments for completing the process of reconciliation in the world, in the universe. The ministry of reconciliation has been committed to us. And this ministry consists in the knowledge

that God was in Christ for the purpose of reconciling the world to himself, bringing it into complete submission to and accord with his will.

Yes, we are his ambassadors, envoys, selected messengers, and God is confining his word of reconciliation to such representatives, whose one and only business it is to secure the submission of men to his authority. And our one and only means of securing this end is in faithfully declaring that now because of Christ's having become sin for us we may become the righteousness of God in Christ.

PAGANISM REVIVED

Paganism is natural religion. This is not the criticism of an antagonist; it is the statement of an indisputable fact. It is the religion which men make for themselves by the study and observation of nature and by the working of their own unaided reason. It may range all the way from the fetish worship of the central African to the belief and practice of Plato, Aristotle and Socrates. It is not here denied that reason enters into and aids men in their ideas of God, or their worship of him. Jesus said, "They that worship him must worship in Spirit and in truth", that is with their reasons and in accordance with established facts and truth that is verified. Certainly no one contends that nature, the world in which we live, teaches us nothing about God. The Bible tells us that "since the creation of the world the invisible things of Him are clearly seen, being perceived through the things that are made, even his everlasting power and godhead". Those who believe in revealed religion welcome all the help that comes from the revelation which God has given of himself in nature. They rejoice in the whole of the nineteenth Psalm, which speaks in the first half of God's revelation in nature; and in the second half of his revelation in his Book.

But Paganism is a religion without a divine and direct and authoritative revelation of God. It is the religion of those who are "feeling after God if perhaps they may find him", not knowing that he is not far from anyone of us. It is the religion of those who walk in darkness, whose night is only a little relieved by the uncertain starlight. The sun of a divine revelation from God and of God has not come to them through the voice of prophets, or in the face of Jesus Christ.

In its worst form paganism is the worship of power or force. In its best it is the worship of beauty. The ancient Phoenicians who occupied the coasts of Palestine were worshippers of force, personified as Baal. The Romans' religion degenerated into a worship of power as embodied in the Emperor. The Germans came near reverting to their old pagan religion, and their recent philosophers praised the old German gods, Wotan and Thor. This worship of power is accompanied with sensuality and bestiality. The licentious orgies of the worship of orientals is well known. On the other hand the worship of beauty characterized the religion of the Greeks. To them the universe was a kosmos, a thing of beauty. Their art is the best expression of beauty, in statuary and architecture, the world has ever known. But this did not save them from sensuality which made the very name of Corinth a stench in the nostrils of decency.

It is evident that in our generation there is a revival of paganism with all of its original characteristics. We are repeating the world's history, the history of paganism as recorded in the first chapter of Romans. There is no chapter in the Bible which will furnish better material for sermons to our generation. Men today are "hindering (or holding down) the truth in unrighteousness". "Knowing God they glorify him not as God, neither give thanks". They become "vain in their reasonings and their senseless heart is darkened". "Professing themselves to be wise they become fools". Wherefore God has given

them up in the lusts of their hearts to uncleanness. There is no form of uncleanness, or iniquity, mentioned in that chapter which may not be found among the godless of today. It is a description of heathenism, a condition to which the world seems to be now reverting.

Beside sensuality there are two other characteristics of paganism which are now visible. These are brutality and what men call liberalism. There are more crimes of violence today than ever before. It does not need to be proven here. Paganism always exercised tolerance in religion. It was only tolerant because the true religion was exclusive. The Romans did not care how many gods you had, so you permitted him to have his. It is probable that Baal worshippers would never have disturbed Elijah if he had let them alone. How can polytheism be exclusive? Its very name means that those who have many gods have adopted the "inclusive policy".

Don't get confused at this point. The true religion is never a religion of force; it does not adopt the sword as a means of propagation; and does not visit physical penalties on those who refuse to accept it. But it never accepts the statement that one religion is as good as another, and that the belief of a lie is as acceptable to God as the belief of the truth. Jesus said, "They that are not for me are against me". Plus and minus are not different symbols for the same thing.

Finally whenever any man anywhere rejects the Bible as the supernatural and direct revelation of God to men he has already returned to paganism. His religion is only that which is formed by nature study and the workings of his own mind. He may occupy a chair of natural history (or biology); he may be a plant wizard; he may be an electrical genius; or he may occupy a chair in a Theological Seminary; but he has made him gods of his own, such as he likes or desires. Or he may identify God with the whole of nature. Over against it all the Bible sets the statement: "Seeing that in the wisdom of God, man by his wisdom knew not God, it pleased God by the foolishness of the preached message to save them that believe".

SOME REASONS WHY THE BAPTIST RECORD SHOULD BE IN EVERY BAPTIST HOME

In the first place The Baptist Record should be in every Baptist home in Mississippi because it is the Baptist paper for the Baptists of Mississippi. Everyone connected with this paper, from its learned Editor all down the line are of the purest faith and every article printed therein is wholesome food for the reader. We do not mean to say that nothing, save Baptist Doctrine, is ever put in the paper because sometimes the editor uses other kind in order to bring out their weaknesses and errors.

Then, again, we should have the Record in our homes—not simply from the Baptist pride as a Baptist paper—as it is the only paper which carries information of the progress of the Kingdom within the State. Were it not for our paper the horizon of our Spiritual knowledge would be small indeed. In our efforts for the advance of His Kingdom we are greatly encouraged when we look round about us and see and know that the same efforts are being put forth from one end of our state to the other. This information is never carried in our secular papers, but only in our denominational paper. Were it not for the knowledge we have that the same efforts are being put forth elsewhere, the same work being done and the same progress being made all over our state we might "become weary in well doing", and faint by the way side. Surely every Baptist, not only in our own state, but throughout Christendom, wants to keep in touch with the Kingdom's work and at the same time touch elbows with his fellow worker along the way, and this can be done to a great extent by reading

Convention Board Department

R. B. Gunter, Corresponding Secretary

ASSOCIATIONAL MEETINGS

Association	Place	Date
Tippah Co.—Fellowship Church		Sept. 1-2
Lafayette Co.—Concord Church		Sept. 7
Marshall Co.—Salem Church		Sept. 8
Lebanon—Big Level Church		Sept. 8
Prentiss Co.—Baldwyn Church		Sept. 8-9
Benton Co.—New Prospect Church, 6 miles west of Walnut		Sept. 8-9
Jackson Co.—Pascagoula Church		Sept. 9
Alcorn Co.—Tishomingo Chapel Ch.		Sept. 9-10
Lee Co.—Union Hill Church		Sept. 9-10
Monroe Co.—Center Hill Church		Sept. 9-10
Marion Co.—Holly Springs Ch.		Sept. 10-11-12
Hancock Co.—Corinth Church, 6 miles south of Nicholson		Sept. 11
Union Co.—Beech Springs Church		Sept. 14
Calhoun Co.—Concord Church		Sept. 14
Quitman Co.—Belen Church		Sept. 15
Coldwater—Grays Creek Church		Sept. 15-16
Oktibbeha County—Double Springs Church near Maben, Miss.		Sept. 16
Pontotoc Co.—Turnpike Church		Sept. 16-17
Bay Springs—Montrose Church		Sept. 22
Lauderdale—Goodwater Church, 12 miles west of Meridian		Sept. 22
Yalobusha Co.—OTucklofa Church, 6 miles east of Water Valley		Sept. 22
Grenada Co.—Grenada Church		Sept. 22-23
Franklin Co.—Roxie Church		Sept. 23
Tate Co.—Coldwater Church		Sept. 23
Pearl River Co.—Carriere Church		Sept. 23-24
Leake Co.—Corinth Church		Sept. 24
Jeff Davis Co.—Prentiss Church		Sept. 24-25
Neshoba Co.—Hope Church, 9 miles west of Philadelphia		Sept. 24-25-26
Madison Co.—Camden Church		Sept. 28
Rankin Co.—Brandon Church		Sept. 29
Zion—Tomnolen Church		Sept. 29-30
Tallahatchie Co.—Charleston Ch.		Sept. 30-Oct. 1
Oktibbeha—Pleasant Grove Church		Oct. 1
Walthall Co.—Lexie Church		Oct. 1
Pike Co.—Friendship Church		Oct. 1-2
Liberty—Rolling Creek Church, 4 miles S. E. Stonewall		Oct. 2
Leflore Co.—Morgan City		Oct. 5
Simpson Co.—Shivers Church		Oct. 5
Holmes Co.—Tchula Church		Oct. 5
Carroll Co.—Hickory Grove Church		Oct. 5-6
Jones Co.—Laurel West End Church		Oct. 5-6
Scott Co.—Harperville Church		Oct. 6
Union—Port Gibson Church		Oct. 6-7
Newton Co.—Newton Church		Oct. 6-7
Yazoo Co.—Bethel (Black Jack) Church		Oct. 7
Choctaw Co.—French Camp Church		Oct. 7
Mississippi—Berwick Church, Amite Co.		Oct. 7
Bolivar Co.—Pace Church		Oct. 7
Chickasaw Co.—Houston		Oct. 7-8
Perry Co.—Brewer Church		Oct. 7-8
Covington Co.—New Hope Church, 5 miles northeast of Sumrall		Oct. 7-8
Columbus—Columbus First Church		Oct. 8
Winston Co.—Mt. Carmel Church		Oct. 8-9-10
Copiah Co.—Dentville Church		Oct. 12
Noxubee Co.—Shuqualak Church		Oct. 12-13
Panola Co.—Liberty Hill Church		Oct. 12
Deer Creek—Catchings Church		Oct. 12-13
Smith Co.—Taylorsville Church		Oct. 13-14
George Co.—Union Baptist Church, 4 miles south of Lucedale		Oct. 13-14
Trinity—Old Montpelier		Oct. 14-15
Harrison Co.—Grace Memorial Ch.		Oct. 14-15
Kosciusko—Unity Church		Oct. 14-15
Lincoln Co.—Little Bahala Church		Oct. 15
New Choctaw Co.—Macedonia Church		Oct. 15
Wayne Co.—Strengthford Church		Oct. 15
Greene Co.—Pleasant Hill		Oct. 15-16-17
Sunflower Co.—Bethel Church		Sept. 16-17
Montgomery Co.—Duck Hill Church		Oct. 19
Clarke Co.—Harmony Church		Oct. 21-22

our State paper. We should not only read what others are doing, but should let them know what we are doing. Through the medium of The Baptist Record, let us join hands in this great work of spreading the Gospel and of the progress made by our denomination.

In the third place, The Baptist Record will have a wholesome effect upon the readers. With cheap literature, not from cost and effect, but from material being sent broadcast over the land we need something to counteract its influence and in our paper we find a means of accomplishing this—as we are warned by its editorials and at the same time can always find out where we can get the best books by reading over the advertisements in the Record. Every issue of the Record is full of gems from best writers in the Baptist denomination and from her best and ripest scholars. Then, if we want writings from those who can speak and write with authority, the same can be found in the Record.

In the next place, we should strive to put it in every home, for it cannot be denied that if it is good for one home that it would not be for others. And in this connection let me make a statement which I do not think can be denied at all, and that is this—in those homes where the paper does not go, we find poorly informed church workers. Then, let us strive the harder to see that each and every Baptist home is a subscriber of the paper.

The fifth and last reason is somewhat a selfish one, or one given from viewpoint of pride—Baptist pride, if you please. We want to know

our paper has the largest circulation of any similar paper and having this circulation it can continue to grow and become a still better medium of conveying information and knowledge. The cost of subscription is so small that even the poorest can take it, less than four cents per week, and this is less than the paper upon which it is printed. How can this be? I answer, by advertising and the greater the circulation the more and better will be the advertisements, thereby increasing the income of the paper, enlarging not only its plant and staff but likewise its usefulness in the Kingdom.

—By Mrs. W. M. Biggs.

Bro. W. O. Carter assisted S. E. Sumrall in a five day meeting in July at Pine Grove in Jones County. There were 21 additions to the church, 19 by baptism.

On Sunday, Aug. 15th, the new church at Lyman was dedicated. Pastor J. P. Culpepper preached the sermon to a good sized audience. The building cost about \$10,000, is seated with comfortable chairs to accommodate 250 people and seats can be provided for half as many more. It is doubtful if any town of this size has a better house, and the beauty of it is that it is all paid for as they get into it. Deacon J. L. Taylor of the First Church, Gulfport, made an appropriate address on Sunday afternoon which was greatly appreciated. Mr. Wyatt Hunter began Sunday night a training course for the Sunday School teachers to be continued through the week.

**PRESIDENT MULLINS TO HOLD
BAPTIST CONFERENCES IN EUROPE**

—OTHER NOTES

By Dr. J. H. Rushbrooke

The ties with our Continental brethren in Europe will be strengthened during September and October by the regional conferences. Hitherto the Baptist World Alliance has held "World Congresses" and "Continental Congresses". The new idea is sound to gather representative Baptists from a limited region, so that smaller meetings may allow of closer acquaintance, and light may be shed upon special problems by those whose conditions are fairly alike.

In most centres—Barcelona, Budapest, Riga, Copenhagen, etc.—the "regional conference" will be inter-national. In Poland it will be inter-racial. Russia is big enough to need a conference to itself.

Dr. Mullins is coming over, and is expected to take part in all the gatherings. Indeed, he regards his participation as part of the world-visitation of Baptist communities which will form an out-standing feature of his presidency. The significance of the Baptist Alliance will be brought home more closely than before to the brethren of Spain, or Hungary, or Russia, or Denmark as they fraternize with fellow-believers from other nations, including America and Britain, and are visited by the president and secretary of the Alliance which expresses the oneness of their faith and order throughout the earth.

It is to me a peculiar pleasure to be associated with Dr. Mullins in this visitation. I expect great things from it. The president is eminent as theologian and preacher, statesman and orator; but the effect of direct contact with his rich personality can only be understood by those who have felt it. The cause of Christianity in Europe will be served by this coming.

Meeting in London and Scotland: Dr. Lloyd George participating.

At the close of the series of meetings on the Continent, Dr. Mullins will visit England and Scotland. Meetings under the auspices of the Alliance and in co-operation with the Baptist Union, the Baptist Missionary Society and the London Baptist Association are to be held on Thursday and Friday, 21st and 22nd, October. The meeting on the Thursday evening will be held under the chairmanship of Mr. Lloyd George, and that on Friday evening with the Rev. W. Y. Fullerton in the chair. On the 26th and 27th October, Dr. Mullins and I are to visit the Assembly of the Baptist Union of Scotland in Aberdeen.

Baptists in Holland

On visiting the Annual Assembly of the Dutch Baptist Union I was sorry to find the pressure of debt resting upon so many of our communities in the land. There are districts in which economic conditions are so serious that it is only with the utmost difficulty that churches maintain their pastors. A small increase of membership was reported for last year. The evangelical temper and outlook are admirable, and the Union steadily maintains the denominational witness. Doubtless one hindrance to the numerical advance of Baptists lies in the fact—which we must thankfully recognize—that other Protestant groups manifest a strong religious life.

Baptist World Congress at Toronto, June 1928

I hope that our people everywhere are preparing to attend the next World Congress in large numbers. The last week of June 1928 should see the greatest international gathering we have ever held. We anticipate that the Baptist film for which Dr. Mullins is working so hard will then be ready for exhibition. The program is gradually taking form. The British Continental Touring Club is considering special plans for bringing delegates across the Atlantic, and the Rev. J. Brown Morgan, who has the matter in hand, is one who enjoys a reputation for success in whatever he undertakes.

THE SCHISMS IN NEW YORK

There is a schism among the Baptists of New York City, which has arisen out of an heretical contract between the Park Avenue Baptist Church, and their recently called pastor, Dr. Harry Emerson Fosdick.

It appears Dr. Fosdick is a very liberal modernist, in dispensing with his Lord's commandments and ordinances to please himself and his friends, rather than seeking to please his Lord; and accordingly agreed with the said church, which is also of his mind in the handling of the Word of God, that he would accept the pastorate of that wealthy church, if they would adopt certain liberalisms; among them this one: That the New Testament Baptism should not be held as a prerequisite to church membership—but, that they would receive members, by letter and otherwise, who had received only the Roman Catholic invention, or Protestant substitute for Baptism, viz: Rantism.

Some one, presumably a member of that church, has sent me a copy of Dr. Fosdick's first sermon as pastor elect. I am prompted, in obedience to a spirit of loyalty to my Lord, to openly, but humbly indulge some criticism of the statements in the sermon as published. It is understood he is to take charge of the Pastorate this Fall. It is possible a "Little One" may reclaim them.

It is certain that Dr. Fosdick, and others of like minds, have suffered, much more than they should, from the great tidal waves of sectarianism which have swept as a flood over the Christian world with increasing prevalence, and more or less violence, since the days of the Roman Catholic Institution, and more especially since the "Protestant Reformation." This has unsettled many noble souls, with big hearts, and caused them, like Peter before the threatening waves of Galilee, to lose sight of the Master in His relation to the New Testament Churches, and the full meaning of His precious promise to the Little Flock—His presence and power with them, the original and ever faithful Dissenters from all the man-invented sectarianisms. Thus unsettled, it has been natural they should swing, pendulum-like, from one extreme to the opposite, and embrace a liberalism approaching anarchy.

But, to re-act from a deluge of sectarianism, foisted upon the world in the name of Christianity by Roman Catholicism, and its branches, does not give license to an irregular or undefined liberalism in a church organization varying, so much, from the outlines of the New Testament model. And especially as the Original Dissenters—New Testament Christians are still on the ground, and in our midst with a patient, persistent, still small voice calling for unity, in the faith once for all delivered to the saints.

What appears to be the keynote in Dr. Fosdick's sermon, is an excerpt appearing at the head of the printed copy in these words: "Could there be any more thrilling adventure, than to endeavor in this trying time, to lead the youth of our day past all the outworks of religion into the very citadel, into the presence of Jesus Christ Himself."

That is very good truly. And that indeed has been the purpose and the true mission of the New Testament Church from the days when John the Baptist began gathering the material and preparing the way for the institution of the citadel or church. And their slogan is and has ever been: "The Bible, the whole Bible and nothing but the Bible our only Rule of Faith and Practice." Why not hew to the line as Baptists have always done?

But Dr. Fosdick's premises are very faulty. He says: "Consider with me for a moment, how simple Christianity was when it began." And then proceeds to deny some of the most simple, most important and most potent facts of original Christianity.

He says, "They had no creeds to recite when

they met together; what they believed was still an unstereotyped passion in their hearts." How could Dr. Fosdick say this when it is certainly patent to every Bible reader that they had then the great Sermon on the Mount, and much more, stereotyped in their hearts? And one special article in that creed was that He came for the conservation of all the jots and tittles of the Law until all should be fulfilled, in their true spiritual import, as indicated in His exposition, —Matt. 5:21-48.

Again Dr. Fosdick says: "We are endeavoring to exalt the central and spiritual elements in Christianity, to make great things great and small things small, and to make this so explicit in the organization of our church that nobody can mistake our sincerity in meaning it."

Certainly, that is plain enough. But, whence has Dr. Fosdick this lofty inspiration to distinguish between, and to separate the great from the small in the New Testament Church? How different is this policy from the saying of our Lord who declared: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of Heaven." Is not Dr. Fosdick placing himself and his people as candidates for the lowest rank in the kingdom? Who shall dare separate the great from the small in the Church of the Christ? Is not every part essential to the perfect harmony of the whole? It is written: "Whosoever shall keep the whole law, and yet shall stumble in one point, he is become guilty of all." Is a chain stronger than its weakest link? Is not the attitude of Dr. Fosdick and his church an invitation to the public to join them in public contempt of the law of the Christ? Remember, "Be sure your sin will find you out."

Again Dr. Fosdick says: "They even had no organization; they never dreamed that the Christian Gospel was to build a church outside the synagogue." This is a most strange, and astonishing statement for an intelligent New Testament student to make,—and especially so, for one who in any sense claims to be a Baptist. It is not possible with the New Testament record before one to reasonably conclude that the followers of our Lord Jesus Christ were not members of the Gospel Church outside the synagogue. When Jesus commanded: "Tell it to the church" (Matt. 18:15-20), he did not mean the Synagogues. The disciples, every one, then and there, knew just what He meant. Not one of them asked "What, or where, was the church?" They all knew, and could not but understand that the local congregation of baptized believers in every community was The Church, representative of the great Spiritual Body or Bride of the Christ, (See Matt. 16:18, with 18:15-29) and was then and there declared to be the final court of appeals on earth between His disciples.

It seems easy for some people to forget that the "Little Flock", to whom The Christ promised the Kingdom, (John 12:32) and the church which He instituted, (to which He gave the keys of the kingdom of Heaven, and which He constituted the only final court of adjudication of differences between his disciples here on earth), are still at work, here in our midst,—not as a great sectarian hierarchy, neither as sectarian branches thereof, nor as sectarian reformations of any Jewish or Pagan hierarchy, nor as a rehash of any old system of "science falsely so-called," but *ab initio* The Covenant Congregation of Baptized Believers in The Lord Jesus Christ, organized as a Theo-democratic family according to the New Testament model,—not as a legislative, judicial, nor an executive body,—but as an administrative body under the Great Commission (Matt. 28:19,20) and the direction of the Holy Spirit; no more, no less, and nothing else. And woe to the soul that essays to make any constitutional or characteristic changes. But there is allowed always and everywhere the largest liberty in the internal development and expansion of both the kingdom and the church within the

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Is it a righteous thing to try to do honor to the Christ and at the same time treat His Bride, or her appointed representative, with indifference or rudeness? What may be expected of such in that day? Matt. 25:40,45,46. Why pretend to honor and worship Him while crucifying or discrowning His Bride?

"Unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." (Eph. 3:20.)

"Righteousness before God; is walking in ALL the commandments and ordinances of the Lord blameless." (Luke 1:6.)

—Walter E. Tynes.

Houston, Texas, July 13, 1848-1926.

ENCOURAGEMENT COLUMN

By Ernest L. Davis, Pastor, Pontotoc Baptist Church

"Hello!"

"HELLO!"

From a traveling man, the lone occupant of a Ford, as the motor died with a final chug in the front yard of a North Alabama merchant.

The hour was approaching the break of day.

The writer was a guest in the home of the merchant, being engaged in a revival meeting in the town.

The motor had but puffed its last when the voice was heard again, the merchant having responded to the hello.

"Is this where the preacher that is conducting a meeting here under the tabernacle is staying?"

"Yes."

Thus was the question and answer.

"If it is not too much trouble I would like to see him, sir."

A rap on the preacher's room door.

The request made known.

Bathrobe drawn about his shoulders and feet in house slippers, ye humble servant slipped out into the penetrating darkness of the hours just before dawn.

A cordial greeting.

It was soon learned that this quite unexpected visitor was present in the service at the tabernacle some thirty hours prior to that time.

"Is thine heart right with God?"

Such were the words of the text in the service he attended.

The traveling man, who occupied his Ford, in the outskirts of the crowd, returned to his hotel with the words ringing in his ears.

With the crack of day he was up and away to see a string of customers.

In every order there appeared, according to his story, the ever recurring question, "Is thine heart right with God?"

The day spent and to bed again.

More than a hundred miles separated him from the tabernacle and preacher.

Restless, yea restlessness.

Eleven o'clock and a decision to return to the preacher and seek some relief.

The two of us now sat side by side on the running board of the Ford.

The story finished and a question broken by sobs.

"Preacher can you do anything for me?"

"Not a thing!"

"No?"

"But I have a Christ who can!"

A sigh of relief.

Acts 16:30-31 was quoted.

"Oh, I see."

And he did.

Gray streaks of dawn appeared in the east.

"Twas high noon in the salesman's soul.

And the old hymn is true:

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus, ready, stands to save you,
Full of pity, love and power."

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

FORGETTING JEHOVAH

God's Word reveals to us that, "Jehovah is a jealous God, and avengeth". He is jealous of His name. "Thou shalt have no other gods before me, and thou shalt not take the name of Jehovah thy God in vain." He is jealous for the worship and adoration, which is due Him. "Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God." He is jealous for His power. "But thou shalt remember Jehovah thy God, for it is He that giveth thee power to get wealth . . . lest thou say in thy heart, my power and the might of my hand hath gotten me this wealth."

Forgetting God is a serious matter. Have you ever been snubbed by a friend? How, like a dagger, it pierced your heart! No one likes to be slighted, or forgotten. If we mortals feel the darts of those who slight us and forget us, how much more think you does our God, who hath bestowed upon us His love? There are many reasons why we should not forget Jehovah. We should not forget Him because of His blessing upon us in a material way.

His blessings have been evident on every hand during the past years, and, in a most signal way, during the year just past. The extent of His blessings has been world-wide. He has been exceedingly good toward America. The United States had the greatest foreign trade in volume of any year in its history. The Government report relative to Mississippi crop values for 1925 show that the total cash value of Mississippi crops have been 287 million dollars. This is the highest valuation since 1919. It is about 7 million more than the total value of crops produced in 1924. The 1925 crop values have been exceeded in only three years, and is about 98 million dollars larger than any five year average crop values of Mississippi farm products.

In the face of these blessings what should our attitude be toward Him, from whom every blessing comes? Shall we be so foolish as to forget the source of all blessings, and thus incur the displeasure of our God upon us? "Jehovah is slow to anger, and great in power, and will by no means clear the guilty." There is only one sensible thing for us to do. Will we do it? "Honor Jehovah with thy substance, and with the firstfruits of all thine increase so shalt thy barns be filled with plenty and thy vats shall overflow with new wine." He sends the sunshine and the rain; He gives health and strength; He supplies the needed wisdom for directing our business affairs; He is pleased to open the windows of heaven and pour out upon us such blessings as there shall not be room enough to receive. But all these favors are conditioned upon our faithfulness in the stewardship of the marvelous wealth He has entrusted us with. I do not know how long He shall be pleased to continue His blessings upon us, but I do know that His dealings with His people in the past teach us that chastisements have come upon the land when God's people forgot to honor Him with the first-fruits of the land.

Note His dealings with Israel when they forsook God, who made them and lightly esteemed the Rock of their salvation. "They moved him to jealousy with strange gods; with abomination provoked they him to anger. They sacrificed unto demons, which were no God, to gods that they knew not, to new gods that came up of late, which your fathers dreaded not. And Jehovah saw it and abhorred them, because of the provocation of his sons and his daughters. And

he said, I will hide my face from them, I will see what their end shall be: I will provoke them to anger with a foolish nation. I will heap evils upon them. Without shall the sword bereave, it shall destroy both young man and virgin." Why all this chastisement you ask? The answer is: "But Jeshurun waxed fat, and kicked: thou art waxed fat, thou art grown thick, thou art become sleek; then he forsook God, who made him". But someone answers, this was Israel and God does not deal with us as he did with Israel, but we would remind you that the same eternal principles of right are as active today as ever they were in the days of Israel. If it was right for Israel to honor God with the first-fruits of the land, it is right that we, who have been redeemed by the precious blood of Christ, honor Him with our life and our substance.

If chastisements came upon Israel when she forgot Jehovah, why should we think it a strange thing if God withholds His blessings from us when we fail Him and forget Him? We are under greater obligation to honor Him today than ever Israel was. We know more of His will concerning us; we have a clearer knowledge of our duty and responsibility; we have greater opportunities for service; we are in possession of greater wealth, and better understand the constraining power of His grace than did Israel. These facts bring us under solemn obligation not to forget Jehovah, from whom every blessing flows. The practical application of this truth should find its way into every Christian heart, and move them by the constraining power of His love to do their best for God.

"BEING IN AN AGONY"

Luke 22:44

Let us visit Gethsemane, a garden at the foot of Mt. Olivet, near Jerusalem, and behold the only begotten Son of God, Jesus, our Saviour, our substitute and surety, burdened with the sin of the world upon him; with "soul exceeding sorrowful", "sweating as it were great drops of blood", in anticipation of his suffering and death upon the cross, that we, his disobedient, sinful, rebellious creatures, justly condemned to death, might be justified and live forever.

"And being in an agony, he prayed earnestly, saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done." (Luke 22:42-44.)

"And he said, Abba, Father, all things are possible unto thee, take away this cup from me; nevertheless not what I will but what thou wilt." (Mark 14:36.)

"And he prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." (Matt. 26:39.)

Behold this wonderful Divine-Human sufferer, hear his agonizing plea to God, his Father, that this cup; this baptism of suffering, might pass from him; then listen; listen attentively, to his expression of humble submission and subservience to the will of God, his Father. Let us learn from this example of our Saviour and Lord, "by whom all things were made", in all our petitions to our heavenly Father, to humbly say, "Thy will be done". Without this, any "form of prayer" will be in vain. There is vast difference in "saying prayers" and praying. A parrot might be taught to utter a form of prayer, but it cannot pray. "Let us pray."

—C. M. Sherrouse.

W. M. U.

Today I sent you by parcel post a small package of a tract by Dr. M. E. Dodd. This is another article in the series on evangelism among Jews. Its message is particularly to Christians. I would suggest that you send it to societies in cities, for they will have opportunity to carry out its exhortations whereas rural societies would not be likely to have such opportunity.

I send herewith list of leaflets for September program. Thank you for the publicity you give such lists from time to time.

Yours to serve,

—Ethel Winfield.

(This leaflet has been received and we shall be so glad to send them to any society needing them.—M. M. L.)

**Suggested Leaflets—Supplement to Program
September—Personal Service: Soul-Winning**

Cents

A Vision of Service.....	4
How Can We Help the Negro.....	3
How to Become a Christian.....	2
Personal Service Parade.....	5
Personal Service Demonstration.....	5
Such As I Have, I Give.....	3
The Hindered Christ (Poem).....	2
The Silver Cup.....	2
Win One More.....	2

(The above named leaflets are to be ordered from W. M. U. Headquarters, 1111 Age-Herald Bldg., Birmingham, Ala.)

Jerusalem, Palestine,
July 20, 1926.

My Dear W. M. U. Friends:

I know there was joy in the heart of each of you when you had the news of our great Conventions in Houston, but probably those of you who are nearer to things felt the coming of good things more than we who are so far away. Anyway it was with hearts full of thanksgiving, encouragement, and joy that Mr. Watts and I read our first news of the proceedings of both Conventions and of the unity and earnestness of all our Baptists gathered there. Especially great was it to read of that great Tithers' program in our W. M. U. Convention, and to know how many of you women and young people are finding blessing in tithing. But I almost forgot my joy when I saw Mrs. Bose's statement that all my Sisters going out from House Beautiful this year had work already waiting for them, except those whom the Lord has called to Foreign Fields! How rapidly the number of waiting ones is increasing, and yet Dr. Love was obliged to say that no missionaries could be sent out again this year! And the world wants them so badly! I am glad to believe that each of you who has shown your great interest in our work here in so many ways is doing your best to change this situation.

Recently a young English doctor told us this story about an Armenian girl whom he had met in one of the Relief Orphanages. When quite a young girl she had been stolen by the Turks from her village and sold into a Turkish household as a slave. There the work demanded of her was more than her slight physical strength would allow, and so she was punished often and most cruelly for not accomplishing all that was demanded of her. Finally after months of torture as a slave, she was told that the young son of the household wished to marry her, requiring only that she deny her Christian faith. But she had been born in the home of a pious Armenian and the love of Christ had taken root in her life, so that she refused to deny Him. Failing to understand such devotion, the Turkish mother of her would-be husband removed her from her slavery, gave her luxurious quarters, rich clothes, and jewels, servants to wait upon her every call, and then after one month of such told

her that all these would continue to be hers if she would only deny Jesus and accept Mohammed as the Prophet of God. You and I can't know what a relief those days of luxury had been to her, for we know nothing of real cruelty, but we can know that she resisted great temptation when she refused again to comply with their request. Angered at her obstinacy, the father threatened her with various tortures, beat her constantly, and finally told her he would brand her with a red-hot iron if she continued to refuse. But she refused and immediately the iron was brought and a flaming red cross was burned in the tender flesh of her back, and she was thrust out to wander where she would. When she was found and brought to one of our Relief Orphanages, a worker asked her if she knew and loved the Lord Jesus and her simple answer was, "Yes, I love Him. I bear His cross on my back". —You and I aren't asked to bear His cross in that way, but can't we resolve to lay down our luxuries and pet desires for His sake and for the sake of such devoted souls as this one?

Within the last month we have had to do a most unpleasant thing. A man from the Northern Convention who is very much interested in our Palestinian work offered to build for us a school at Nazareth. He has been here within the past year and so knows that we own a beautiful piece of property at Nazareth on which a very complete little church is being finished just now. He knows there is ample room for a school adjoining the church, and he knows enough of the situation here to appreciate that we can probably do a great and needed school work for Nazareth and the surrounding villages. And with this knowledge in mind, the Lord put it into his heart to make this offer. And yet we wrote to Dr. Love, asking that the offer be refused for the present, or at least that the money be turned in other directions! I know you are asking Why before I finish making the statement. Well, schools don't run themselves! We want a missionary to take charge of such a school, at least until its plans and beginnings can be made—a missionary to live in Nazareth and know the people, the conditions and the school needs, and so build up a school that will meet those needs. We have no trained native workers, and we can't have until a missionary can come to give his heart and life to this Arabic work, even as Mr. Watts and I long to give ours completely to the Jewish work. And there is no prospect of an increase in the budget until that Board debt is paid, and a school must be supported. So why have a building and no school?—We are trusting that this good friend of our work in Palestine will consent to let his money go into other needs that we do feel are pressing at the moment.

Most of the villages around Nazareth still remain untouched, in spite of their frequent pleas that we send one to teach them the way of Truth. The pastor at Nazareth is able to reach a few of them, and during the last few months he has had several applicants for baptism from one village where he hopes soon to organize a little church. Other villages are just as ready to receive the Truth when they learn it, but who shall take it to them?

Political conditions in Syria remain very bad. Although the Druses from Jebel ed Druse who first began the trouble have supposedly made peace with the French, there is guerrilla warfare throughout all Syria. In almost every village or town there are constant murders and riots and the government is unable to stop them. In Damascus all is at peace by day, but a man who ventures forth at night does so at his peril, not knowing what might be going on in any quarter of the city. More and more French troops are being brought into the country, but they do not succeed in bringing order. We returned from Beirut only last week, and everywhere we found people discouraged and bitter, saying the country is rapidly "going to pieces".

Very little of this news goes out of the country as the government keeps a strict census of all letters and newspapers. As you probably already know, the larger town where we had a church and school up there was completely destroyed last fall—to the smaller village where we worked the men are returning to plant crops but the women and children do not dare return, and the men are in constant danger. Under such conditions, it is impossible for us to begin a work again at any place in Syria. It is doubtful if the larger town will ever be rebuilt, and it seems altogether impracticable to think of beginning in a new place when conditions are so uncertain. Please give these distressed sisters and brothers of ours a remembrance in your prayers.

For the past month or two Mr. Watts has been preaching in Hebrew and it sounds like perfectly good Hebrew to me, though I probably wouldn't be counted as a very good judge. Our Jewish friends who hear him seem to understand him with ease though of course he hasn't attained very great fluency, and certainly he can't say just anything he wants to say, without study and preparation. But it has been such a long time since we have hoped for such and the time of seeing our hopes realized seemed so far away that we are rejoiced that he has reached even this stage. I am afraid I couldn't do quite so well as he, but I can understand what he says. When we first reached Palestine, we studied Arabic for about 8 months, and learned to talk enough to make our wants at home, in the bazaar, and on the road understood, but not much more. Later we felt led to take up the Hebrew as the Lord was definitely leading us into Jewish work, and so since last fall we have been working on it. Sometimes we have grown discouraged and feared that we would never get either language, because there are so many interruptions. Never since we have been on the field have we been able to give language work first place as we ought to be able to do during our first two years—always there have been so many other responsibilities and no other missionaries to help bear them. But we are still plugging along, hoping to say all we think in Hebrew.

In closing, may I thank each of you and the societies you belong to for your loving remembrance of us in so many thoughtful ways. It gives us a great sense of fellowship and encouragement when your messages come from every corner of our great Southern Convention. I would that I might write a separate personal message to each of you, but that is well-nigh impossible, as I trust you understand. I really fear most of you would never know how glad we were to hear from you, if it weren't for the generous kindness of our W. M. U. Headquarters in copying and mailing for us these messages ever so often throughout the year.

Yours in expectancy of great blessings from the Lord during the year ahead of us,

—Mrs. J. Wash Watts.

Dr. Henry C. Vedder retired from the chair of Church History in Crozer Seminary after 32 years of service.

The Baptist Record has ordered for its subscribers scripture calendars for 1927. They will have a verse for every day in the year and will also be illustrated. We are giving one of these calendars to each subscriber who sends in their renewal or new subscription during the months of September and October. You will be pleased with this in your home we feel sure. The children can memorize the verses and say them at the morning hour of worship, it will help them to become familiar with different passages of scripture in the Bible. Tell your friends about it and if they would like one and do not subscribe for the Record, the price will be 35 cents, but we are hoping that a great many of our subscribers will take advantage of this in connection with their subscription to the Record.

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B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Resolutions

Whereas, Miss Edwina Robinson was sent to the Phalti Baptist Church, Jeff Davis County, to conduct a B. Y. P. U. Institute and Training School, and,

Whereas, Miss Robinson has greatly endeared herself to the church, its community and especially the young people because of her ability, sweet spirited temperament and untiring effort;

Be it resolved:

1. That the Phalti Baptist Church express to Auber J. Wilds, the State Mission Board and the Sunday School Board, our appreciation for her services rendered, and

2. That we put our stamp of approval upon the type of work done by her,

3. That a copy of these resolutions be sent to Auber J. Wilds.

Done by the church in conference Aug. 15, 1926.

L. J. Roberts,
Moderator Pro Tem.

H. D. Booth, Clerk.

We deeply appreciate the above statement from the Phalti Church. It is our wish always to help in the best way possible, and this is done through selecting the best workers we can get for our work. Miss Robinson in making a statement concerning the work at Phalti says, "I never saw such crowds, everybody was interested and came, we had an average of 250 every night, they are very enthusiastic about the work out there and they have some fine talent".

If with pleasure you are viewing,
Any work a man is doing,
If you like him or you love him,
Tell him now.
Don't withhold your approbation,
Till the parson makes oration
And he lies with snowy lilies on his
brow,
For no matter how you shout it,
He won't really care about it,
He won't know how many tear
drops you have shed,
If you think some praise is due him,
Now's the time to slip it to him,
For he can not read his tombstone
when he's dead.

Magnolia Has Big Day

The Magnolia church by the time you read this will have celebrated its one hundredth anniversary. Before us is an outline of the program for Sunday 22nd, and from this program we know it will be a great day. Bro. Price, the pastor, is all enthusiastic over the prospects of the day. The day starts with a sunrise prayer meeting and goes through the day with a great sunset meeting in the early evening. All the other churches in town and surrounding country are giving way their services and will attend the

services at the Magnolia Baptist church. May it be a day that shall be blest of the Lord in many, many ways.

Jackson City B. Y. P. U. Busy

The Jackson City B. Y. P. U. is busy helping others (the best way to help yourself). They recently provided speakers for an Associational District Rally, Mr. James B. Butler and Miss Lorena Burkhalter being the speakers. The Davis Memorial church B. Y. P. U. sent a delegation last Sunday to the Asylum for a song and prayer service. Mr. Talbert, President of the City union, reports a fine spirit of cooperation among the unions of the city. Their last Workers' Council being attended by 46 officers. This meeting had a delightful ending, as they had a watermelon cutting after all business had been transacted.

East Moss Point Has Play

Mrs. K. B. Simmons, Corresponding Secretary of the East Moss Point B. Y. P. U., reports an interesting play given recently. The play was "The Heroine of Ava". She reports that the play was most interesting and good results are expected from it. The union is doing fine work, reaching toward the Standard, which they hope to reach this quarter.

Miss Maggie Zine

Did you get copies of the B. Y. P. U. Magazine this month? Has your B. Y. P. U. placed an order for several to be sent each quarter to the union? Did you subscribe individually? You are missing many rich treats if you are not receiving it. It's a dollar a year, comes each month and you need it and so does the B. Y. P. U. It carries many helpful suggestions for socials, special programs for various occasions, news items from all over the world. Order from The Baptist Sunday School Board, Nashville, Tenn.

Fifth Sunday

There will be a large number of B. Y. P. U. Associational conventions held next Sunday, the Fifth Sunday. We have had more invitations for that day than for any other one day since we have been in the work. How we wish we could attend every one and have a part in the work, the only way it can be made possible is for the conventions to meet on other days rather than fifth Sundays. Let us attend the meeting in our association next Sunday and be praying for the blessings of the Lord on all such meetings in the state.

Plan for B. Y. P. U. Unions Who Help With Baptist Record Campaign
Call meeting of entire union, talk

over best way to work in your own particular church. Possibly no two churches would use just same plan. Secure the co-operation of the pastor, and divide into groups and have Captain or head for each group, let them work under the leadership of Captain. After pastor has presented the needs and talked along lines of denominational paper make a canvass of the membership. If possible get into every home in the church and get the \$1.50 rate where the paper goes into every home. If this is not practicable at this time make personal canvass and secure individual subscriptions for year or six months. All new subscribers will receive the paper from Sept. 1st, 1926 to Dec. 31st, 1927 for \$2.00 while the campaign is on. See issue of August 19th. Sample copies and blanks for taking subscriptions sent on request.

Beaumont B. Y. P. U.'s Have a Union Social

The four B. Y. P. U.'s of Beaumont had a great time Friday night—although it was the 13th!

There were at least one hundred and twenty-five persons present. The Social Committee of each union led in a number of games and there was much merriment. After the games delicious watermelon was served.

—Willie Loftin, Cor. Secty.

A PREACHER'S MISHAPS

Under this head we invite our preachers, without signing their names, if they prefer, to give any humorous or pathetic incidents out of their personal experiences. Come on, brethren, you had just as well tell it.

Here is the experience of a brother, who is now the happy father of eight children, but who has not forgotten when he went sparkling. It is given as nearly as possible in his own words.

I was a young fellow just beginning to try to preach. But along with the business of preaching my side line was to make a good impression on a mighty good-looking girl that I thought might make a good preacher's wife. I was in her father's home, and we had all been just seated at the table. The young lady referred to was waiting on the table, and they sure had a big dinner. Her father was a good farmer and didn't mind doing an honest day's work, for he was a genuine dirt farmer. He was sitting just across from me at the table, and was mighty busy with his own plate, filling and emptying it. He wasn't paying me much mind.

The girl and I had plenty of opportunity to make googoo eyes, and the way she waited on me was a plenty. About the first dish she passed me was a big bowl of rice. It was steaming hot, but I didn't particularly notice that. I took a liberal helping, for I was fond of rice. I wasn't long getting busy with it.

Newly Revised

Catalog of Supplies

FOR CHURCH,
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A Departmentized Catalog

The complete edition suitable for Pastors, Superintendents and other general officers. The Elementary Section for workers in the Cradle Roll, Beginner, Primary and Junior Departments.

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BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVE., N., NASHVILLE, TENN.

The first pass I made at it was with my knife, a wide table knife. I lifted a good sized mouthful to my lips and in she went. But, visions of volcanoes! it was hot; and there I was with my mouth full of it. What should I do? I could not swallow it; it would set me a-fire. I could not spit it out; I would be forever disgraced. But I was burning up; and something had to be done and done right now. Preacher or no preacher; girl or no girl, that rice had to come out.

So I yanked it out in my hand and tossed it under the table, in a way that I thought would not be observed. But that was not to be. It all happened in three shakes of a sheep's tail. The old gentleman sitting opposite me had been plowing. He had on a big pair of brogans which spread wide at the top. He didn't have on any socks. And that rice shot right into the mouth of his shoe. With a yell that would have done credit to a Comanche he rose from the table, almost upsetting the dishes and the gravity of all, including the law of gravitation. He bolted through the screen door and made like mad for the back porch. There sat a tub of water and he jumped into it with a groan which eased off into a sigh of relief. But I didn't marry the girl—my goose was cooked.

Sunday School Department

SUNDAY SCHOOL LESSON

Aug. 29, 1926
R. A. Venable

The Ten Commandments: Duties to Man. (Exodus 20:12-21)

Introduction: We enter upon the second division of the Decalogue or Ten Commandments, pertaining to man's duty to man. The first four Commandments, pertaining to man's duty to God are sometimes spoken of as religious in essence and purpose, while the last six are moral, regulative of the duties which arise out of human relations. They are commanded because they are right. They find the source of their authority in human relations. One cannot but wonder why no mention is made of the parent's duty to the child. The relation of parent and child are reciprocal, and there are reciprocal duties arising out of these relations. Paul, Eph. 6:1-4, recognized these relations and emphasizes the duty of the child to the parent, and the duty of the parent to the child.

These relations are divinely constituted and are clothed with a sanctity which demands recognition. The parents are the source of family life. The relation of parent and child is vital and sacred and divinely ordered. It imposes obligations and confers privileges, appealing to the highest and best elements of our nature. In the family circle the will of God comes to expression as inherent in the sacred, vital relationship of parent and child. The sanctity of family life and its mutual relations and obligations demand serious consideration in our times, as the point of departure from which the whole field of man's duty to man may be surveyed. The family is the nursery of all national virtues. Dismantle the family and the nation passes into lawlessness, decay and ruin.

1. "Honor thy father and thy mother, that thy days may be long in the land, which Jehovah, thy God, giveth thee." (Verse 12.) Honor, here imposed, is more than an obedience to the mandates of the parents, as the center of authority within the family circle. It is an attitude of soul prompted by a sense of the divine order in the economy of family life. Parenthood is of divine appointment; its authority is divinely invested. It calls for recognition, and prompt and loving response. Paul held obedience in the Lord, as an essential element in the honor due to parents from their children. Disobedience to parents is an assault upon the divine order and forfeits the child's claim to divine favor in the heritage of family blessings. The ground upon which this command is enforced must be considered in the light of the times in which they were spoken. There is no appeal to the future life, as an incentive to obedience. The motive

is secular. The thought seems to expand beyond the limits of the family circle, and embraces the whole nation. Due honor to parents is made a condition to an unbroken tenure of the land which Jehovah, thy God, giveth thee. It is doubtful whether there is any reference to individual longevity to the obedient child. That national prosperity and stability are determined by the well directed authority of the parents and the cheerful obedience of the children do not admit of any doubt. All national life finds its headwaters back in the family.

2. "Thou shalt not kill." (Verse 13.) This command is designed to protect the life of the individual against the violent and deadly assault of his fellow. The Lord traced murder back to its source, and claimed that murder is nothing more or less, when reduced to its last analysis, than anger carried to its extreme limit. (See Matt. 5:21-23.) The scope of the command, no doubt, is sufficiently broad to forbid any and every act which imperils the life of another, whether through violence or negligence. Life is too sacred to be disposed of by the furious passions of men. Whether the state has the right of the disposal of the life of the individual, under the forms of law, as a penalty for certain crimes does not come within the scope of this command.

3. "Thou shalt not commit adultery." (Verse 14.) This commandment is designed to protect the purity of life. The creation of the male and the female in God's creative economy was designed for a noble purpose. In the case of man and woman each was the complement of the other. Through the union of the two, the race is propagated, the social order is maintained and the happiness of each is promoted. The relation is safeguarded by such requirements and inhibitions, as will appeal to and stimulate the highest and best elements of our nature. The violation of these requirements reduces the violators to the low level of the brute creation, degrading and corrupting all the finer qualities of life. The disordered condition of the race through sin has become shamefully manifest in the social corruption of our time and of all time. Adultery and fornication are the running sores of our social life, and imperil our national existence. Unbridled passion flaunts itself in high places, bringing our courts under tribute to its foul purposes, and allures the youth of the land through sensuous customs and costumes to cast off all modesty and applaud its achievement and join its ranks. "Ye did this thing, and I kept silent. Ye thought I was such an one as thyself, but I will laugh at your calamity and mock when your fear cometh." God said, "Thou shalt not commit adultery." Read what Jesus said about

this sin in Matt. 5:27-30.

4. "Thou shalt not steal." (Verse 15.) This commandment is intended to protect the rights of property. It forbids the taking, either by stealth or violence, the property of another and appropriating it to one's own use. It is prompted by an inordinate desire to enjoy the possessions of another without their knowledge or consent. Someone has given the different kinds of theft, which for the sake of clear classification may be quoted. 1. The highway thief. 2. The house thief, who steals his employer's money or goods. 3. The thief that under pretense of law robs his client of his property. 4. The shop thief, who uses false weight, and measures, or puts exorbitant prices on his commodities. (Amos 8:5; Hosea 12:7; Lev. 19:13.) 5. The usurper who takes of others, even to extortion, taking advantage of their necessities. (Luke 19:3-6.) 6. The trustee, who appropriates the property committed to him to his own use. 7. The borrower, who borrows money from others with an intention of never paying it back. (Ps. 37:21; II Kings 4:7.) 8. Those, who by fraud or false pretense takes what another has without a just compensation.

This commandment is designedly thrown to the winds by men who seek to enhance their fortunes, by sharp practice, or driving a dishonest trade. They dupe their victims and rob them of their possessions. Perhaps theft is one of the most common violations of the ethical principles which are designed to control men in the social, civil, commercial and industrial relations of life. One seldom thinks of theft except in its grosser forms and care little about it unless it, in some way, affects one's selfish interest. We chase down the pick-pocket, and the safe-blower if he has gotten our money, but defraud the ignorant and unsuspecting laborer of his earning and count it shrewd business capacity.

5. "Thou shalt not bear false witness against thy neighbor." (Verse 16.) The purpose of this commandment is to prohibit mendacity in all its forms, which can, in any way, affect the good name and interest of another. The absolute avoidance of any word or deed which can damage another's character, reputation and general welfare is a rare virtue, and requires a most scrupulous inspection of one's conduct in his relations to his fellowman. The relation of man to man is a sacred relation. Every man has a right to claim the truth from his fellow. Veracity must be given right of way in the lives of men. Perjury is the basest and most aggravated form of lying. Its purpose is to defeat the ends of justice, and break down the sanctity of the courts of the county, and fill the country with thieves, liars, bandits and murderers, and inflict the sorest penalty upon the innocent. "Thou shalt not bear false witness against thy neighbor" finds the seal of approval in the nature of human relations and the welfare of humanity.

6. The last of the Ten, and the

sixth of the second division of the Commandments penetrates the hidden recesses of the soul. It goes beyond the limits of the overt act, and guards the headwaters of all man's activities. "Thou shalt not covet, thy neighbor's house, nor his wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything possessed by thy neighbor." (See Verse 17.)

The demoralized and disordered life of man finds its first expression in the domain of inordinate desires. With these desires comes the impulse to gratify them, and hand in glove with the impulse comes the purpose to do the forbidden thing. Circumstances may forbid the consummation of the purpose, the overt act may be arrested, but the guilt is incurred. Of this secret purpose God takes cognizance. He sits as arbiter in the secret chambers of man's inner being. The portals of which are closed to all human intrusions, and pronounces upon the moral turpitude of every evil desire, impulse and purpose. This command against covetousness goes deepest into the hidden life of men. "What is condemned is not an action but a thought or desire. This command shows that the Decalogue is more than a mere code of civil law."

When the Ten Commandments had been spoken the people were so terrified by the appalling grandeur of the symbols of Jehovah's appearance upon Horeb, that they begged that the remainder of his revelation be given to Moses, and mediated to them through him. The Mount that burned with fire, veiled in blackness and darkness and tempest and the sound of a trumpet; and the voice of words so filled them with terror that they entreated that no word should be spoken unto them, for they could not endure that which was enjoined. (See Verses 18-20; Heb. 12:18-21.)

SUNDAY SCHOOL DEPARTMENT INTERMEDIATE EXHIBIT

The Intermediate Exhibit displayed at Houston, Texas, during the Southern Baptist Convention, proved a real school of instruction on methods for Intermediate workers.

Under the auspices of the Baptist Sunday School Board a great South-wide Baptist Sunday School Conference will be held in Memphis, Tenn., January 18-21. Plans are being made for the best Intermediate exhibit ever displayed. This will be shown by states. We covet your earnest cooperation in this undertaking. Begin NOW. Preserve the best of each quarter's work to be sent to Memphis. First and second awards will be given for the best and second best exhibits along the following lines:

Lesson note books giving reviews or outlines of lessons.

Booklets for children in orphanage or hospital.

Song scrap books containing songs for Intermediates.

Class books containing class schemes, service activities, social

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Miscellaneous booklets.

Posters on lessons, records, patriotism, temperance, health habits missions, socials, attendance, service activities, and miscellaneous.

Bulletin board suggestions.

Maps.

Objects made by class for gifts, as; toys, flowers for decorations, wall vases and sewing.

Paintings.

Examination papers.

Any other constructive work done by the department.

Arrangements will be made for returning work sent in AT REQUEST.

There will also be displayed at this time an exhibit by states showing a Standard of Excellence with all seals for each department in the State having attained the Standard. Tennessee leads now. What state will lead at the time of the Conference?

—Mary Alice Biby,
Intermediate Department,
Baptist Sunday School Board.

"STARVE" BOOTLEGGERS SAFE AND SANE WAY URGES DR. MORRIS

The Lexington Advertiser:

Lexington and vicinity had the good fortune of hearing a lecture from Dr. S. L. Morris in the Presbyterian church last Sunday evening. Dr. Morris is touring the state under the auspices of Anti-Saloon League. The lecture was conclusive and forceful. Every one who failed to hear it missed one of the opportunities of their lives.

Dr. Morris proved that alcohol degenerates the man morally, physically, socially and intellectually and that the ultimate end of which will be degeneration and ruin; that it not only unfits him for discharging the ordinary obligations and duties of life but unfits him for being a citizen of the government under which he lives. He demonstrated this by showing that the great nations of the earth have fallen because its citizenry or rulers had in their minds and hearts the same ideals of government and rules of life that one has who indulges in drinking this accursed stuff.

Dr. Morris contended that "Alcohol" Smith, governor of New York, and his gang; the members of congress by their persistent effort to modify the prohibition amendment to the constitution; the bootlegger; the man who buys and drinks whiskey, are giving out to the people that there is something wrong with the constitution, thereby causing disrespect for the fundamental law of our country, consequently disrespect for all law and encouraging law violation of every kind.

How can we stop this?

First, cease buying from the bootlegger and thus starve him out; because when you buy from him you are "particeps criminis" with him in his act of law violation. Second, create such a strong public sentiment against it that everyone who sells or drinks it will know that

there is such a ban of disapproval against it that he cannot face it and live in his community. Let every citizen be the kind of a citizen his government wants him to be. Report to the proper officers every law violation he knows of, whether he loses some quasi friends or a dollar or not.

It was a real treat to hear Dr. Morris and would advise everyone to hear him when the opportunity is theirs. In fact every town in Mississippi should be quick to secure a lecture date from this gifted speaker.

THE RABIES MENACE

F. J. Underwood

It is time to declare a war of extermination against the stray dog. The tendency of the rabid dog to wander makes him a menace comparable only to the effect of concentrated pollution in a stream; there is nothing to indicate how far it may extend. The stray dog should be killed wherever and whenever found unless he is properly muzzled or wears a vaccination tag showing that his owner thinks enough of him to protect him against the dread disease, rabies. Owners of valuable dogs should be more considerate of their comfort and welfare. They should be kept free from fleas and other vermin and should by all means be protected against rabies.

Rabies in dogs has been recently reported in twenty localities and suspected cases are indicated in virtually all parts of the State. Prompt immunization of persons bitten has been successful in preventing the disease in every case that has been bitten thus far this year. There were reported to the State Board of Health during the month of June the deaths of three dairy cows from rabies. When they were bitten or what became of the dogs is not known. The tendency of these dogs to wander makes them a very serious menace that may, and probably does, extend over a wide area quite often.

July is blossoming time and "seals of safety" will soon be blooming on many roadside wells in Mississippi. They are the safest flowers to pick. This work is being done by the Bureau of Sanitary Engineering of the State Board of Health to protect the health of Travelers and to assure the Tourists along our splendid Mississippi highways that they may drink of the elixir of life and not be compelled to drink of the elixir of death at their camp-grounds for the night.

THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

When Jesus fed the "multitude" on a two-item menu he had a fine precedent in the feeding of the "multitude" in that forty-year wilderness experience of Israel.

In any system of education, or rehabilitation, the DIET is a big factor. This forty-year school course of Israel was no exception. They had learned many "bad habits" down in Egypt".

One of their bad "habits" evidently was the EATING HABIT.

This is one of their first complaints—about the board. They had been sitting round the "flesh-pots" of Egypt, and regaling their nostrils on the attractive odors coming from the highly seasoned, cooking flesh, until a simple, normal diet had lost its power to them.

Now, note what the Lord does, and get a good health item from his doings. He gave them TWO items—"flesh" and "manna", manna being evidently a kind of bread, for they called it "light bread".

On the flesh they gorged themselves, and made themselves sick, experienced a real "plague", and this item was not continued for the entire trip. But the "manna" was continuous. They HAD to learn to eat it. Just so, every child today has to be "taught" what he should eat. Teaching a child to eat is a large part of his discipline, just as it was in this forty-year school for Israel. Our children are surrounded by many things which they should NOT eat, and often these things are on our own tables. Our adults have "eats" and "drinks" pushed under their noses every day in the year of which they should not partake—if interested in health and long life. But here in THE BIBLE, we have the GUIDE. Wherever Science is overtaking THE BIBLE we have the very same direction from men of Science. One way of Good Health is to adopt a simple, normal plan or diet, and adapt ourselves to it—for such adaptation is a large part of a real valuable "education".

Now, if you will take up your BIBLE and read the story of the food supply for the forty-year "testing" of Israel, and then read the story of how Jesus fed the multitude, and then turn and re-read the fine story of Daniel and his Hebrew friends, you will get some fine BIBLE ideas and IDEALS bearing on the subject of GOOD HEALTH.

FIVE WEEKS OF MEETINGS

1. Scooba, beginning second Sunday and closing third Sunday in July, with J. C. Richardson of 41st Ave., Meridian, preaching. Three accessions.

2. Liberty, near Forest, beginning third Sunday night in July and closing Friday night following, the writer preaching. J. L. Hughes of Lake is the progressive pastor of this splendid people. Church seemed revived.

3. Wahalak, beginning fourth Sunday in July and closing the following Thursday night, the pastor preaching. Fine interest was manifested. This church is small in

numbers but great in heart.

4. Salem, near Collins, beginning first Sunday in August and closing the following Thursday, the writer preaching. Seven accessions. This is one of the greatest country churches in Mississippi. She has prospered for many years under the leadership of that prince among preachers, Rev. J. T. Dale as pastor. This is the writer's third meeting in succession. Forty were received for baptism in these meetings.

5. Binnville, beginning Monday night after second Sunday and closing third Sunday in August, the pastor preaching. Noble little band of the faithful.

Truly,

—C. E. Bass.

Must be a candidate! Mr. Charles Evans Hughes, former Secretary of State, was received in audience by the pope in Rome.

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COMPLETELY NEW SUBURBAN HOME

Thursday, August 26, 1926

AMERICA'S EMANCIPATION
By Evangeline Booth

To the sub-committee of the committee on the judiciary of the senate of the United States.

Dear Sirs:

Ill health prevents my presence before the committee considering the challenge of the utility of the prohibition law, so I am constrained to put in writing the definite testimony I would bear to the beneficence of this statute as witnessed in the prosecution of the religious and social operations of the organization which I represent.

The Salvation Army in the United States has a force of over 4,500 officers, who spend their whole time in this work, having no other occupation in life than to devote themselves to the business of seeking the lost and aiding the neediest of our beloved country's population. As these officers include in their responsibility tens of thousands of local officers and soldiers, who are in intimate touch with the people who were formerly the victims of the drink traffic, their experience endows me with peculiar competence to witness to the salutary effect which the banishment of the saloon has had upon myriads throughout the land.

The field officers, who conduct meetings in the hall and the open street and who are charged with the responsibility of relieving the needy in their community, bear united testimony that the old degradation through drink has practically disappeared. Our open-air services are no longer disturbed by the noisy behavior and maudlin interjections of intoxicated loungers.

The type that once abounded is no more. An old-time "boozers' day," when the derelict was gathered in and fed strong coffee preliminary to a direct attack upon his soul, is an impossibility because the class whose drinking proclivities entitled it to the appellation "boozers" is rapidly becoming extinct.

On Thanksgiving day a thousand such men would be gathered in one hall, brought thither by our searchers in busses and cars from the back ends of the saloon, the "dead houses," alleys and park benches and other dark corners of the underworld. Such testimony to the utterly degrading effect of drink could not be assembled today in any one of our halls anywhere. The field officers universally witness to the changed condition. They admit that there is widespread violation of the law, but they would no more argue that this law is bad because violated than they would suggest that the laws providing penalty for arson, theft and murder should be repealed because so often flagrantly broken.

Officers of our social service departments give similar testimony. It is the province of these officers to receive the homeless and workless men into the institution provided for their care. The specimen described in the "boozers' day" reference was formerly the common habitue of our industrial homes.

With our slogan, "A man may be

down, but he is never out," we peopled our places with recruits from the bottom that was almost bottomless, and thousands came with their poor bodies covered with vermin and rags to be cleaned up and clothed and fed. Often these men were of the type that were literally cast out with the pitiful sweepings of the saloon and hosts of them were as centless as they were senseless—twin conditions attributable to an insatiable thirst for drink.

We were struggling with this product of drink while the source of the pollution was a legalized traffic. All that we could do was to apply the specific in which salvationists glory, and many were permanently reclaimed. Others temporarily rehabilitated went out in their own strength to fall again and the fall almost invariably was through the doorway of a saloon.

Should you visit our industrial homes today you would find the same type of man clothed and in his right mind, no longer the recurring problem that he once presented, and there are hundreds who formerly could not keep a quarter in their pockets who are now so thrifty that they have bank accounts placed in the army's care.

Hear also the evidence of our officers engaged in the women's social service, which has been one of our most successful agencies, showing as it does a percentage of eighty-five permanently satisfactory cases passed through our many rescue institutions and maternity hospitals.

Before prohibition our records show that 50 per cent of the cases that came to us were drink addicts, and in many instances alcoholism was the cause of the downfall.

Since prohibition only 1 per cent of the cases that come to us are traceable to that cause.

There has always been a marked affinity between drink and the degradation of womanhood. In the old days the house of shame and the saloon were often under one roof. The wine-room seduction, once so frequent, is now a thing of the past. Let us bless the law that has thrown this protection around the path of American womanhood, for higher than the probity and nobility of its womanhood our great nation can never rise.

What about the children—the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the deserted children, the beaten children, the dead children, whose feeble but ineffaceable writing upon the wall of the nation arraigns alcohol's brazen hand as the robber of their little bodies, minds and souls! How have these precious hostages profited by the legislation in question?

My executive officer for settlement work tells me that children in our day nurseries and kindergartens come to us noticeably better fed, better clothed, healthier, happier and more teachable. She tells me that applications for relief have been reduced 50 per cent, and that where in former times help was frequently appealed for by families

whose babies had fallen from fire escapes or infants smothered on account of drunken parents, not one such case has come under our notice for years. Salvation Army settlement workers in our great cities bear out the truth of federal returns as to the low pauperism ratio.

Conditions have changed and family life is now much more wholesome than in former days. There is still poverty and hardship, but poverty is no longer caused by, nor cured with, the drinking of parents. That home-destroying factor is gone.

These statements are not made as the result of hearsay. They grow out of the army's intimate knowledge of the life of the poor, which I think all will hesitate to gainsay. We know this thing which prohibition debars has sold more homes, armed more villains, slain more children, snatched more wedded rings, dethroned more intellects, dishonored more womanhood and dug more graves than any other poisoned scourge which has ever swept the world. Let any refute this statement who dare. We know this to be the terrible fact. Let there be due hesitation before reinstating as a legalized traffic this ruthless despoiler of mankind.

**EVANGELIST R. S. GAVIN IN
ALABAMA**

I am running true to form in that practically all my time is being given to Alabama meetings. From the opening of the meeting season I have been busy all the time—and with one exception (a week's meeting) I have been in Alabama.

At Five Points I have just closed a fine community meeting—all the churches combining their forces for a campaign in the interest of the community in general. The plans were to hold the meetings in the large grove near the Baptist meeting-house—but the bad weather conditions made this impracticable—and so the meetings were held in the new Baptist meeting-house. We had a wonderful meeting—one of the most intensely spiritual I have been in this season.

At this writing I am at Columbiana, county seat of Shelby County. The prospects are most encouraging here. Seventeen years ago I held a meeting with these fine people. We had a good meeting then—but the field offers much finer opportunities now—and I am expecting a great revival.

I go from here to Dadeville, another good county site town in east Alabama, beginning there Thursday evening after closing here Wednesday night. And from Dadeville I go to Reform, Alabama. These dates carry me to the first of October, with two other tentative dates in Alabama following, though I am not certain I shall be able to hold these two.

I am still craving the privilege of helping the Mississippi people in their revival campaigns. I am sure if they only knew the character of work I do and the kind of meetings I hold, they'd use me as freely as I am being used here in Alabama, where I have done much evangelistic

work in the past and where I am well known as an evangelistic helper.

Our young Gospel singer, Oscar B. Landrum, Ackerman, Miss., has been with me a good part of the summer. He is a fine young man—quiet, modest, capable. He doesn't waste a minute of his time trying to be witty—but does his part in a sane way—and the people everywhere like him.

—R. S. Gavin.
3002 9th St., Meridian, Miss.

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East Mississippi Department

By R. L. Breland

The Yalobusha County B. Y. P. U. Convention will convene with Elam Church, three miles east of Coffeeville, at 9:30 A. M. the fifth Sunday in this month. R. L. Breland is its President and Mrs. G. C. Cost, Secretary. Among others the following are on the program: Auber Wilds, J. G. Lott, G. E. Denley, T. T. Gooch, L. E. Roane, C. T. Schmitz, Misses Eula Chapman and Hazel Breland, Clyde Williams to direct the song and praise service. We are praying for a helpful convention.

Pastor L. E. Roane closed a good revival at Clear Springs last week. Rev. Eoff of Memphis did the preaching. Ten were added by baptism and four by letter. This good church is just completing a splendid house of worship. Bro. Roane has Rev. J. G. Lott with him in a meeting at Scobey at this writing.

The writer held the revival meeting at New Hope last week. There was much sickness in the community and it rained out two services, but still we had a good meeting. Congregations were very large, especially at night. There were three additions to the church.

The church at Coffeeville has kindly given me a vacation during August which I am taking in revival meetings in other churches. I passed by home last Sunday and preached at the eleven o'clock hour. Three members were received, two by letter and one by baptism. The Spirit of the Lord is with us and victory is ours if we are willing to seize the opportunity.

Rev. J. A. Johnston, an aged Baptist minister, who has worn out his life preaching to small churches, is now unable to work, and it will be a fine thing if the churches where he has preached will make him a love offering and send to him. It will help him and make his dear heart rejoice, and it will help the givers. He preached in Leake, Newton and Neshoba Counties years ago. His address is Hattiesburg, Miss. Don't forget this fine work. May the Lord bless him.

Coffeeville Church was represented at the Baptist Encampment at Gulfport by Misses Eula Chapman and Hazel Breland. They report a most wonderful meeting from every angle. Already they are planning for next year.

The Yalobusha Baptist Association will meet this year with O'Tuckalefa Church, five miles east of Water Valley, September 22-23. We will be glad to have ye editor and otherworkers present.

Evangelist W. W. Kyzar and his

singer, Joe Canzoneri, are in the midst of an evangelistic campaign at Coldwater, Neshoba County, at present. This is a fine community and we are praying that the Lord will give the church and community a great blessing.

Rev. H. L. Johnson, who lives in Yalobusha County, near Water Valley, has done a fine work during his long ministry. He is far past his three score and ten years and still he is actively engaged in serving churches. He is conducting a meeting this week at Mt. Gilead near his home. For nearly 39 years he has been the pastor of Liberty Hill Church, just over in Panola County. He has reared a highly respected family of children. His good wife has preceded him to the beautiful home of the blessed. May he be given a number of years yet before he is called to join her up there. Glorious rewards for faithful service to his Master await him at that Home.

The W. M. U. of Yalobusha Association is in session at Coffeeville this week. Mrs. J. T. Westbrook, of Water Valley, is the Associational Director and President of the meeting.

REST IS THE TEST

Nature, which is one of God's laws, furnishes science with certain chemicals by which scientific tests may be made. There is a certain kind of acid when applied will distinguish between pure and artificial gold. Two rings have the same outward appearance; one is pure gold, the other counterfeit. The acid when applied makes the test. Our Bible also is—figuratively speaking—a chemical laboratory.

Two men have practically the same outward appearance; they both profess to be Christians; one is a true believer in Christ; the other, a nominal Christian, having all the outward appearance of a Christian, but is a false professor.

The Bible in the third and fourth chapters of Hebrews furnishes—not a chemical, but a Holy Spirit, test, which distinguishes between the true and the false professors of Christ in the following language: "For we are made partakers of Christ if we hold the beginning of our confidence steadfast to the end".

The little word "if" means a whole lot. If the ring is able to stand the acid test, then we know it is gold. If the professor of Christ holds the beginning of his confidence steadfast unto the end, then, we know that he is a "partaker of Christ".

Now, notice—the above is a test. The acid did not make the ring gold; it was already gold. It only proved that it was gold. So, our holding the beginning of our confidence steadfast to the end does not make us partakers of Christ, "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26), but it is the acid test, so to speak, of a true child of God.

Now, what is the test? It is holding the beginning of our confi-

dence steadfast unto the end. Back to the illustration, the gold ring does not need the application of the acid **every day** to prove it is gold—even so, we do not need to exercise daily a continual living faith to prove our relationship with Christ. Neither does the gold ring need the application of the acid every day to make it gold—it is already gold. Even so, we do not need to continually, day by day, exercise new faith to make us "partakers of Christ", and of His heavenly calling; that is done in the beginning of our confidence, instantaneously, once for all, when we accept Christ by faith as our own personal Saviour. Now, the question arises, What is the holding steadfast that the Holy Spirit mentions in Hebrews 3:14? Reading the remainder of the chapter and down to the 13th verse of the 4th chapter we find that the test is rest. Rest spoken of here is assurance. The beginning of the confidence is resting in Christ for salvation, for eternal life, which is "the gift of God". The result is holding steadfast, which is "Rest", "quietness", satisfaction, ASSURANCE. The artificial-gold-ring when given the acid test proves counterfeit. Even so, the mock-believer or false pretender who professes faith in Christ never had the true confidence in Christ to begin with, so it is nothing strange to find him wavering, doubting, and all disturbed about his salvation. Indeed he should be, for, alas! he has no foundation. But the pure gold Christian is always confident that he is saved from the beginning to the end.

—J. E. Heath.



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MISS JULIA DAINWOOD, SUPERINTENDENT

HOUSTON BAPTIST CHURCH

It might be of interest to the readers of the Baptist Record to know the church here in Houston is progressing.

We came here about 23 months ago and found a debt of \$725.00 hanging over the church and the people were without a parsonage. They were renting a house for the preacher to live in. These good people having a mind to work, we soon paid off the debt on the church, then seeing the need of a parsonage we began a drive to raise funds for the purpose of building a parsonage. In less than a year we bought one of the most beautiful lots in town about two blocks from the church, erected a four thousand dollar building and it is paid for.

We are out of debt and moving along nicely. We have one of the best choirs in the state, if you don't believe it just come to see us and we will prove it to you.

The Lord has been good to us in many ways. We have received 128 into the church since our coming here. Dr. E. H. Marriner of Leland preached for us during our meeting and he brought some of the finest messages I have ever listened to. He truly is a man after God's own heart. Bro. D. C. Black of New Orleans had charge of the music and he can direct a choir wonderfully. We had 28 additions to the church during the meeting.

Our church raised for all purposes last year around \$9,000.00 and is doing equally as well this year.

We ordained six new deacons during our meeting and the future is looking promising. We have the Chickasaw County Association with us in October, 7th and 8th, and we are looking forward to it with great interest.

Blessings on the editor and readers of the Record.

—W. C. Stewart, Pastor.

A MONTH IN LEAKE COUNTY

I spent the entire month of July in Leake County in revival meetings, preaching twice a day without any intermission. I assisted Pastor R. A. Barham in four of his churches, Plymouth, Freeny, Renfroe and Corinth. Great crowds attended every service at all of these churches. It was a pleasure to preach to such appreciative congregations.

Bro. Barham was raised in this section and is highly esteemed and beloved by all. He has been preaching to Plymouth over fifteen years. This was the second summer I have assisted him and it was a pleasure to labor with him.

There were additions to all of these churches, and the time for much seed sowing and enlisting God's people for greater work for the Master.

We seemed to reach the climax in the last meeting, at Corinth, where they have a splendid consolidated school and a splendid new church building. We had an old-fashioned revival at this church, resulting in twenty additions and great rejoicing among God's people.

I am more and more impressed

that we should give more attention to these churches in our rural districts if we are to maintain our Baptist prestige, as against the many isms seeking to beguile our people from the Faith.

I found a loyal band of Christians in all of these churches, and greatly enjoyed their fellowship and kind hospitality.

—R. M. Boone, Marks, Miss.

CLARKE COLLEGE

I wish to put a few lines in your paper about what Clarke College intends to do next session, if it is to be in accordance with the Lord's will.

One of the first things we want to do is to begin with three hundred students and enroll over three hundred and fifty before the end of the session.

The next thing, we want to begin with five B. Y. P. U.'s, instead of three, and we want to bring the College Banner back here another year. Above all, to get every student in school to realize the need of being in a good B. Y. P. U., and join with us, and be a live worker.

We intend to have two of the best Sunday School classes in Newton Baptist Church.

The greatest thing of all: we don't want a single lost soul to be here, and go away unsaved. We want this to be the greatest session in the history of the College.

We are sorry that we are losing part of our faculty; we wish them great success in their work wherever they may go. We are glad to welcome the new members with us to work and to help keep up the progress of the College. We are glad to have as many of the old members back with us as we have. We, the ministers, are indeed glad to welcome Dr. Venable back, for we all appreciate the opportunity to sit and listen at him lecture to us on the Word. If you don't believe it is worth while just come over and visit his classes, and in the afternoon between 3:30 and 4:30 o'clock come into the homiletics class and listen for one time, and I will assure you that you will want to come back again.

Listen, if you will please, and you will hear the Panthers of Clarke College scream so loud until they will be heard all around the world.

Come over and be with us, and if you cannot stay with us long, we will be glad to have you visit us for a short while.

Yours sincerely,

—W. W. Simpson.

FLAT ROCK

Evangelist F. A. Godsoe of Oklahoma City, Okla., has just concluded an eight days' meeting with the Flat Rock Baptist Church, of which I am pastor, which resulted in seventy-one additions to the Flat Rock Church, sixty of whom came by experience and baptism. Flat Rock is planning to go to half time services, and has invited Brother Godsoe back for the meeting next summer.

—G. W. Wages, Pastor.

LITTLE BAHALA

Our meeting began the 8th, pastor preaching Sunday, and Rev. C. C. Jones coming to us Monday and preaching twice a day, closing Friday evening. He preached with great power and fervency, calmly and serenely, and stirred the community from center to circumference, preaching on Hell, The Judgment, Sin, and Salvation. Congregations were fine from the beginning, a general average of about 550, some days reaching above 600. The choir was led by C. G. White and wife and some of the best of gospel music was rendered. General choruses were fine, accompanied with solos, duets and quartettes. I had the opportunity of my life when I was privileged to present to Little Bahala her sons in the ministry, namely: Reverend R. R. Jones of McComb, C. C. Jones, the evangelist, Bob Smith of Sicily Island, La., and Bennie Sandifer of Arkansas. With this, our people thanked God and took courage.

Results of the meeting—Eleven were led to follow their Lord in baptism, five by letter, and one restored who had been out of the church for about 40 years. A call was made for volunteers for special service, and nineteen responded and rededicated their lives and laid them unreservedly on the altar for service, some for special work at home and some for service where the Lord wants them to go, possibly as missionaries on the foreign fields. In every detail the meeting was a success, and our people were moved for greater things.

—W. P. Sandifer, Pastor.

GEORGETOWN

We have just closed a great meeting at Georgetown. We had the largest crowds we have had in my four year pastorate. We had our services at night, out-doors, which everybody seemed to enjoy.

Dr. J. W. Mayfield of McComb did the preaching and he did it in a great way.

Bro. O. J. Thompson, of B. B. I., New Orleans, La., had charge of the music.

They made a great team and everybody was delighted with the meeting. We had nine additions, seven by letter and two for baptism.

—M. P. Jones, Pastor.

LYON

Having viewed their accomplishments in the light of two months absence from this field, we wish to make a public statement in behalf of our former pastor and his wife, Rev. and Mrs. D. A. McCall, for faithful and consecrated services rendered during the four years that they served on this field, as follows:

While it has been our loss to give them up, we feel that the cause of Christ has been strengthened and re-enforced by their removal to a larger field where they can serve in a greater way than it was possible for them to do here; and though we feel this loss in a personal way more and more keenly as the time passes, it is our hope

IN MEMORIAM

DIED

McComb City, Miss., Aug. 19, 1926.

Mrs. Eula Jackson Aycock was born in Pike County 61 years ago, and married in Summit, Miss., 35 years ago to James H. Aycock. They lived in Morton, Miss., for twelve years, and returned to McComb City twenty years ago, where they reared four children: James J., now of St. Petersburg, Fla.; Mrs. H. L. Davis, of New Orleans; Mrs. M. S. Lee, of McComb City, and Leavell Aycock, who is now a ministerial student in Mississippi College.

She was a consistent Christian, having a host of friends throughout the county, having been Superintendent of the Woman's Missionary Union of Pike County for a number of years.

The floral offerings were evidence of the appreciation of those that knew her best. The funeral service was conducted by her pastor, Dr. J. W. Mayfield. Interment was in the Hollywood Cemetery in this city.

and prayer that they shall continue to grow in grace and share alike the love and fellowship of their pastor in Jackson which remains as warm and dear to us as when they were our very own.

We trust that you can find space in the Record for publication of this statement.

Sincerely yours,

Myrtis Seale,

Ruth Seale,

Mrs. C. C. McCandless,

J. A. Turney,

Mrs. J. A. Turney,

Mrs. J. R. Adams,

Mrs. C. D. Harlow,

Rivers E. Adams,

Mrs. A. J. Simmons,

Harold Simmons,

Mrs. W. F. Taylor,

W. F. Taylor.

MEETING AT DAMASCUS,
MADISON COUNTY

The pastor of the Flora Baptist Church held a most splendid revival out at the Damascus Church, four miles east of town, out in the Anderson neighborhood. Pastor E. V. May has been preaching out there for some time by appointment. So he decided to hold a week's protracted meeting, and has closed same with 35 additions to the church.

And he has the distinction of converting some of the oldest citizens out there, and had record breaking crowds at each and every service. There were large numbers in the choir, and unusual good singing prevailed. The preacher after his meeting in town, goes out every year, and holds this meeting at the old Damascus Church, and he has revived the community, and done much good.

Yours very truly,

—Hal J. Jones.

Thursday, August 26, 1926

THE BAPTIST RECORD

AM

MONTROSE

On Sunday, August 1st, our revival meeting began. Rev. W. W. Kyzar and Rev. Joe Canzoneri, State evangelist and singer, did the preaching and singing.

The tent was used and the meeting lasted ten days. Notwithstanding the fact that most all the time we had rainy weather, great crowds came, and on several nights the tent would not hold all the people. It was the greatest revival ever witnessed here by any denomination from every standpoint. There were forty-two members added to the Baptist Church, 33 coming by baptism. They were baptized the third Sunday afternoon by Rev. H. C. Clark, pastor of the church, in the presence of a large crowd. Brethren Kyzar and Canzoneri are a great team in preaching and singing the gospel. They will long be remembered and esteemed by our people.

The free will offering amounted to \$250.00. God's richest blessings upon these brethren in their labors is our prayer. They have been invited back for another year.

Bro. Clark, our beloved pastor, is doing a great work at Montrose, Bay Springs and Stringer. May God bless him in his labors for the Master.

—D. W. Alexander.

REVIVAL MEETING AT SILVER SPRINGS

The writer had the pleasure of being with F. W. Gunn and his splendid church at Silver Springs the latter part of July. Gunn is a preacher who knows how to shoot and hit the spot. He has a great field of work and the people like him. I venture that he preaches to more young people than any other preacher in the state. They come by the hundreds and fill the house and they listen to the Gospel as it is preached. They are a fine set of people. In this meeting the church was revived and eleven added to the church.

—Chas. C. Jones.

STALLO, MISS.

Our meeting began the first Sunday in July with Brother McKee of Noxapater doing the preaching.

There were four additions to the church. The church was greatly blessed and the people showed their appreciation by good attendance, and liberal offering.

—Miss Laura Maxey.

MEETINGS AT UNION HALL AND FRIENDSHIP

Have just closed a series of two meetings with my father, S. W. Sproles of Bernice, La., at the following places and with the following results:

The second Sunday in August we began our meeting at Union Hall, which is about two miles east of Brookhaven, and ran through the following Thursday. The church was greatly built up by the Word

and we received six members by letter.

The third Sunday in August we began our meeting at Friendship, which is about ten miles west of Brookhaven, and continued through the following Thursday. We received seven by baptism and one by letter. There were over 1,200 people there on Sunday, and the crowd was about four or five hundred all the week. God gave us a great meeting out there.

Yours in the Master's work,
—John W. Sproles.

MT. ZION CHURCH, BUDE, FRANKLIN COUNTY

Have just closed a meeting with Pastor Charles Magee of Bude, at Mt. Zion Church, Franklin County. It was a good meeting. The church was greatly revived, and several additions.

Bro. Magee is doing fine work. His people love him, and are loyal to him. It was a joy to be with him and his good people at Mt. Zion.

—J. B. Quin.

A CORRECTION

Florence, Miss.,
Aug. 13, 1926.

Dear Bro. Lipsey:

The B. Y. P. U. page of August 5th, gives a paragraph under the head, "Big Social Offsets Charleston Contest".

The statement that, "the Charlestoners of that fair city decided to put on a contest", is a mistake. The vaudeville Charleston dance was brought to our town from a distant community. The people of this community don't stand for the dance.

We will appreciate a correction being made in the Record.

Yours for service,

—B. A. McCullough.

GOOD HOPE MEETING

Last week I had the pleasure of attending the meeting of Good Hope Baptist Church, known as Camp Ground by those familiar with the place.

Bro. Lott, of Water Valley, is pastor of this church, and is much loved by his people. Rev. J. R. G. Hewlett of Charleston did the preaching, giving us some strong gospel sermons.

Bro. Hewlett's sermons appeal to me very much—the forcible manner in which he holds up to a lost world the meek and lowly Jesus, and the way he pleads with us Christians, earnestly, yet tenderly and lovingly, to hold ourselves aloof from the world in order that our lives may witness for Christ.

Camp Ground is my old home church, and is dear to me, for 'twas there I gave my heart to God, and was baptized, 'twas there I listened to Bro. Hewlett's father and uncle Hosea Rockett preach for years. They both have been called home, but their names are still loved and honored.

Bro. J. R. G. Hewlett is now carrying on the work and is an honor to both father and uncle, preaching

a whole gospel with wisdom and understanding.

There were 5 additions to the church, and 15 were baptized at the same place last summer, Bro. Hewlett doing the preaching.

—Mrs. Lora Woodruff Mansfield, Courtland.

SOUTHERN PASTORS IN WASHINGTON

Six of our leading churches in Washington have pastors from the Southern Baptist Convention. Dr. Porter at the First, Dr. Briggs at the Fifth, Dr. Robertson at Hyattsville, Dr. Dietz at Brookland, Dr. Ryland at Kendall and Rev. Austin at West Washington.

Washington has been especially favored this summer in having as supply such men as Drs. A. T. Robertson, M. E. Dodd, Weston Bruner, Carter Helm Jones and a number of other outstanding preachers from all sections of the world.

All the churches in the Capital city work on a fifty-fifty basis between the Northern and Southern Conventions, which seems very fitting because of the cosmopolitan population of both North and South.

Any one knowing of young people coming to Washington to work in the Government offices, by sending their addresses to the Washington pastors would greatly aid our Baptist cause here and would conserve the young people for denominational activities.

Dr. S. J. Porter, of the First Church, after a three months absence because of a very critical operation, has entirely recovered and is back in the harness with renewed zeal and enthusiasm and is getting a splendid hold on his work.

I recently supplied the Brookland Church. Dr. Deitz has building plans on and is doing a fine work. The last two weeks at the Fifth Church, where Dr. Briggs has been pastor for about seventeen years, I was greatly impressed by the sympathy shown in the home going of Mrs. Briggs, both by the church and his many friends in the city, which illustrates the wonderful hold he has on the hearts of the people of Washington. Dr. Briggs conducts more funerals and marriages than any other pastor in the city. He has received over 2,500 into his church

during that time and has the second largest Sunday School in the city.

Dr. B. P. Robertson has a splendid new field which is rapidly developing and he has big plans for the kingdom.

I am supplying three of the leading churches here during August and am making Washington my headquarters and am giving all my time to conducting Bible Institutes in our schools and churches. I expect to be in Mississippi during the fall.

Since my stay at Shaw some months ago I was greatly impressed with the Baptist Brotherhood of Mississippi. And have met many of Mississippi's faithful workers in the churches here.

—Geo. W. Griffin,
Y. M. C. A., Washington, D. C.

JONESTOWN BAPTISTS TO HAVE NEW BUILDING

The Baptists of Jonestown are elated that work has actually begun on their new church building, which when completed will cost near \$12,000. This will be a brick veneer of strictly modern type, with large basement, ten Sunday School rooms, and hot air heating system.

The total membership of this church is only around forty members, but for the past three years it has maintained an A-1 Sunday School and taken part in all the activities of the Denomination. Although the church has been without a pastor since the first of June the work has kept steadily moving on.

The church wishes to express its deep gratitude to the Sunday Schools of the state who have contributed toward making this church building possible.

Respectfully,
—Mrs. D. O. Pierce, Clerk.

Null: "I started out on the theory that the world had an opening for me."

Void: "And you found it?"

Null: "Well, rather. I'm in the hole now."—Notre Dame Juggler.

Customer: "What is that noise?"

Clerk: "It's the boss talking to himself."

"But he needn't talk as loudly as that!"

"He has to. He's deaf."—Good Hardware.

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It was The Great Teacher who said, "The kingdom of heaven is within you". Notwithstanding this clear teaching of The Great Teacher theologians are constantly telling us to "look away off somewhere" for help. In the same way our teachers are telling us to "go away"—to Europe, to the North, to get our help educationally.

This kind of instruction has made us believe in OUTSIDE help far more than to look within for help. This has given rise to a weak kind of education—one that sees in distant fields a greatness not seen in our own near-by fields. The very heart and soul of all education worth having inheres in self-help, bottomed on self-confidence.

So long as we "BELIEVE" that we have to get our teachers from a distant field, or that we have to send our brightest young folks away to get "educated", or that we have to send "off" to get some folks to make an educational "survey" of our own state, we show a lack of faith in ourselves. True, we must not be exclusive. We must be willing to make exchanges. But the key to economic prosperity is a parity of imports and exports. Economically here in Mississippi we "export" entirely too much RAW STUFF. Educationally we "import" entirely too much "finished" stuff. I mean we depend entirely too much on this fine, finished, imported material in our educational work. There is just as much reason why New York or Wisconsin should have a staff of Mississippians come into their state and make an educational "survey" as that Mississippi should have a staff come from these states to make a "survey" for us.

But we have imported our textbooks, imported our teachers, imported our educational help until we have lost "FAITH" in our OWN inerrant, innate ability. This has given rise to that "inferiority complex" to which my last article referred. Now, in place of that "inferiority complex" we must substitute FAITH in ourselves. No athletic team can do its best, or have

much show to win, if it has a deep seated conviction that it is out-classed by its antagonist. There is every reason for us to be proud of our heritage. Our forefathers were not "traitors", we did not fight a "civil war", our people are not "un-educated". . . Even our Negroes were better educated in 1860 than they are now, as has been pointed out. We have every reason to "rejoice and be exceedingly glad" of all we have done. We made a mistake in secession, but that mistake was because we did not succeed. It was an effort in the right direction. We lost heavily. But our greatest loss was not material wealth. It was deeper loss of mental and spiritual "morale". Our intentions were good. Our aims were high. Our efforts were sincere. We made an effort to work out a plan of self-government. There was nothing in this of which we should feel ashamed. Right now we need to get back to many of the fundamental principles of industrial education exemplified in our Negro education before the war.

Visitor—How long has that office boy worked for you?

Boss—About four hours.

Visitor—Four hours! Why, I thought he'd been here a long time.

Boss—Oh, yes, he's been here two years.

1926

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